AN ACCOUNT OF *William Penn's* TRAVELS IN HOLLAND and GERMANY, Anno M. DC. LXXVII.

For the Service of the Gospel of Christ: By way of JOURNAL.

Containing also Divers LETTERS and EPISTLES writ to several Great and Eminent Persons whilst there.

The **Third Impression**, Corrected by the Authors own Copy; with some Answers not Printed in the First. To which is now added two Epistles, formerly Printed in *Dutch*, but never in *English*, till this Third Edition.

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THE PREFACE TO THE READER

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THIS *Ensuing* Journal *of my Travels in* Holland *and* Germany, *in the Service of the Gospel of my Lord and Saviour Jesus Christ, was written for my own and some Relations, and particular Friends Satisfaction, as the long time it hath lain silent doth show: But a Copy that was found amongst the late Countess of* Conaway's *Papers, falling into the Hands of a Person that much fre-*

quented that Family, he was earneſt with me, both by himſelf and others, to have leave to Publiſh it for a Common Good: Which, upon peruſal, I have found a willingneſs to comply with, hoping that the Lord will make the Reading of it Effectual to ſome into whoſe Hands it may fall; as well thoſe who have received a Diſpenſation of the ſame Miniſtry, for their Encouragement in their Publick Service for God, as thoſe who are under the ſame Miniſtry, unto Zeal and Faithfulneſs.

For it is the Glorious Goſpel-Day in which God is Exalting his Dear Son, as Prophet, Prieſt *and* King, *in the Hearts of his People. Oh, that the Nations would hear him, their only* Saving Health, *and* Iſrael's *great* Shepherd! *who takes care of his*

Sheep,

Sheep, that hear his Voice, and gives unto them, that follow him, in the daily Croſs, unto Regeneration, Eternal Life. *And who hath ſent, and is ſending forth his Servants to gather home the Sheep that are gone aſtray in all Nations, that ſo there may be but* One Shepherd *and* One Sheepfold, *according to the Glorious Promiſe made to theſe latter Times; In which he (ſaid he) would be the* Teacher of his People himſelf: *For he is Teaching thouſands, by the Light, Spirit and Grace of his Son Chriſt, in whom he is well pleaſed. To this,* God *hath ſent forth his Servants in this Day, to warn all People, as* God's Call *and* Viſitation *to the Nations. And bleſſed are all thoſe that Hearken to this Teſtimony, both Mediately and Immediately.*

For

For God is awakening Men to the Knowledge of his Glory in the Face or Appearance of Christ, by his Spirit in their Hearts and Consciences, which reveals to Men the Father; yea, the deep things of God.

Oh, that they would Hear, and Fear, and Learn the things that make for their Eternal Peace! For if the Righteous scarcely are saved, where, O where, shall they appear that neglect so great Salvation! *A Salvation that comes* so near *them, as to knock at the door of their Hearts; that searches them and trys their Reins, and tells unto them their most inward Thoughts; and brings a line of Judgment over all their Words and Works. This is Christ Jesus the Light of the World, that was given of God for* Salvation *to the Ends of the Earth. He has En-*

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lightned *all*, *and* Shines *to all*, *and* Calls *all*, *that they ſhould ſee their Sins and be ſorry for them, and forſake them, and take up his daily* Croſs *and follow him, whom God hath given for an* Example, *as well as a* Propitiation *for our Sins. And none can know him to be their* Propitiation *that reject him as their* Example *and Leader in their Lives and Converſations. Wherefore*, Reader, *be Serious, Inward and Inquiſitive for thy Soul's Sake. What Faith haſt thou? One that over-comes the World, or one that the Spirit of the World over-comes, which is not the Faith of God's Elect, without which we cannot pleaſe God? For that Faith works* by Love; *ſuch a Love to God as will not offend him, but ſeeks his Glory through a moſt willing obedience to his Holy Will? Bleſ-*

ſed

ſed are the Souls in which this Love dwells; for ſuch have none in Heaven but God, nor in the Earth in Compariſon of him. As they receive all good from him, ſo they reſign all up to him; and tho' it be through many Tribulations that they muſt attain the Reſt of God, yet as nothing can ſeparate them from his Love, ſo neither can any thing deprive them of their Reward in the End.

Wherefore, Reader, be thou perſwaded to take thy Lot among that bleſſed Number, if thou art not yet one of them. Thou ſeeſt the Way to that Divine Privilege; walk in it; for the End Crowns all: If one of that number, that have choſen God for their Portion, be Diligent, Zealous, and fervent in the Work and Service of God. Redeem thy Time and Run thy

Race

Race, with Care and Conſtancy; Looking to Jeſus the Author, that he may be the Finiſher of thy Faith. *Remember who ſaid*, there are many Manſions prepared *for the Faithful. Do we believe and look for another World? Let us not then live in this as if there were no other. Let our Eyes be upon our better World, and live here as Strangers that are but on our Way to our Eternal Home*; *that ſo we may Anſwer the End of God's Love, by working out the Salvation of our own Souls (by his Power) with Fear and Trembling; knowing God will Judge all, by Chriſt Jeſus, according to the Deeds done in the Body.*

Reader, *this* Journal *is of a Religious Voyage, and has ſome Paſſages in it that may Engage thy Soul to Serioufneſs, and let thee*

ſee

see how Good God is to those that go of his Holy Errands. May'st thou be heartily affected with this Testimony of his Love and Presence with his People; and feel good Desires raised in thee to serve the Lord also, according to his blessed Will, in thy Day, that Peace thou may'st know to thy Soul when time here shall be no more. I am

Thy assured Friend,

in the Best Things,

W. Pen

AN ACCOUNT OF MY JOURNEY INTO *Holland* and *Germany*.

BEING the First Day of the Week, I left my Dear Wife and Family at *Wormingburst* in *Sussex*, in the Fear and Love of God, and came well to *London* that Night.

The First Figure is the day of the Month, the next the Mon. and the last the day of the week

Worm. 22. 5. 1.
London.
Essex.
23. 5 2.
Colchester.
24. 5. 3.

The next Day I Employed my self in Friends behalf, that were in Sufferings, till the Evening; and then went to my own Mothers in *Essex*.

The next Morning I took my Journey to *Colchester*, and met *George Watts* of *London* upon the Way; who return-

ed with me, and came well to that Town that Evening.

We lodged at *John Furly*'s the Elder, but had a Bleſſed Meeting at *Jonathan Furly*'s Houſe that Night.

Harwich 25. 5. 4. The next Morning early I left *Colcheſter*, and came to *Harwich* about Noon, accompanied with *George Wats* and *John Furly* the Elder, *William Tallcoat*, and *J. Whiterly* of *Colcheſter*; where we found dear *G. F.* at *J. Vanderwall*'s Houſe, with many more Friends.

After Dinner we went all to the Meeting, where the Lord gave us a Bleſſed Earneſt of his Love and Preſence, that ſhould be with us in this Voyage; For his Holy overcoming refreſhing Power did open all our Hearts, and many of our Mouths in Miniſtry, Prayer, and Praiſes, to the Magnifying of his own Name, and Truth in that Place.

The Meeting done, we returned to *John Vanderwall*'s Houſe, where we took our leave of Friends; that is to ſay, of the Friends of that place, with others that came with us, or met us there. And ſo we went on Board of the *Packquet-Boat*; where (by the ſpecial Favour of the Maſter of the *Packquets* to me, having formerly ſerved under my Father

Father,) we had the beſt Accommodation given to us. Many of the Friends accompanied us to the Ship; not leaving us till all was fix'd, and then we parted in the Fellowſhip of Jeſus.

Thoſe that came over were *G. Fox*, *R. Barclay*, *G. K.* *G. Wats*, *J. Furly*, *W. Tallcoat*, *J. Teamans*, *E. K.* My ſelf, with two of our Servants.

We ſet Sail about Three in the Morning, being the Fifth Day of the Week; and got the Sixth Day at Night within half a League of the *Briel*. 26. 5. 5. 27. 5. 6.

We had good Service thoſe two Days in the Ship with ſeveral Paſſengers, *French* and *Dutch*: And though they ſeemed at firſt to be Shy of us, and to Slight us, yet at laſt their Hearts were much Opened in kindneſs towards us, and the Univerſal Principle had place.

The next Morning Friends were fetcht on Shore by a Boat of *Rotterdam*, with ſome Friends of that City that came to the *Briel* to meet us. The Friends that came were *A. Sonneman*, *B. Furly*, and *S. Johnſon*, *Vettekeuken*, with three Young Men that live at *B. Furly*'s Houſe. Briel. 28. 5. 7.

After we had Eaten, we took Boat immediately for *Rotterdam*; where we Rotterdam.

arrived about Noon, and where many Friends came to ſee us, among whom we were comforted.

29. 5. 1. The next Day, being the Firſt Day of the Week, we had two Meetings at *B. Furly*'s Houſe; whither reſorted a great Company of People, ſome of them being of the conſiderableſt Note of that City. And Oh, bleſſed be the true Word of Life that never failed them that reſt upon it, and abide in it! The Goſpel was Preached, the Dead were Raiſed, and the Living Comforted; and God, even our God, bore Heavenly Record to his only begotten Son in us: And Truth is honourable in the Eyes of ſeveral of that place.

30. 5. 2. The next Day, being the Second Day of the Week, we ſpent in viſiting Friends from Houſe to Houſe, not in one Company, being lodged in ſeveral quarters of the City. All our Viſits were precious Meetings; for indeed, for that end God brought us into this Land.

Several of us Dined and Supped that Day at two great Men's Houſes, where we had bleſſed Opportunities to make known unto them what was the Hope of our Glory; that Myſtery, which to the

the Gentiles is now revealing, even Christ Jesus the Light and Life of the World manifested in us.

The next Day, being the Third Day of the Week, *G. F. J. F. W. T.* and my self, after having broken our Fast at *A. Sonneman*'s, took Boat for *Leyden*; where we came that Night, in Order to be at *Haerlem* next Day at a Meeting appointed by G. F. and my self from *Rotterdam*: Being accompanied by *J. Bockliffs*, *J. Arents* and *J. Claus*, that came from *Amsterdam* on purpose to conduct us thither. 31. 5. 3 Leyden.

At *Haerlem* we arrived about the 11*th.* Hour; and went to the House of a good Old Man, that had long waited for, and is now come to behold the Consolation and Salvation of *Israel*. Haerlem 1. 6. 4.

After we had a little refresh'd our selves, we went to the Meeting; where the Lord gave us a blessed Opportunity, not only with respect to Friends, but many sober Baptists and Professors, that came in, and abode in the Meeting, to the End: *Blessed be the Name of the Lord.*

The Meeting done, we went to *Amsterdam*, in Company with several Friends of that City, and of *Alchmaer* Amsterdam

and *Embden*, who met us at the Meeting at *Haerlem*. We were lodged at *Gertruyd Dirick*'s Houſe.

G. K. and his Wife, and *R. B.* ſtayed over the Fourth day's Meeting at *Rotterdam*, and ſo came not till the next day; which was the day of the general Meeting of Friends in this Country.

2. 6. 5. The Fifth Day of the Week at *G. D*'s. Houſe the general Meeting was held both of Men and Women: And the Lord who is ſetting up his own Kingdom by his own Power, owned us with his own bleſſed Preſence, and opened us in that Wiſdom and Love, that all things ended with Peace, great Concord and Comfort: Many things being ſpoken, eſpecially by our Dear Friend *G. F.* that were of good Service; and I hope, will dwell with them for ever,

Theſe ſeveral things agreed upon, being of good Savour and Report, I think fit here to inſert them.

At the General Meeting of Friends at Amſterdam, *the 2d of the 6th Month*, 1677.

1. BE it known to all Men, that the *Power of God, the Gospel*, is the Authority of all our Mens and Womens Meetings; and every Heir of that Power is an Heir of that Authority, and ſo becometh a living Member of right of either of thoſe Meetings, and of the Heavenly Fellowſhip and Order in which they ſtand: Which is not of Man, nor by Man.

2. That each Monthly Meeting have a Collection apart; and alſo that there be another Collection quarterly at *Amſterdam* from each Meeting for general Services; and that it be not diſpoſed of, but by the conſent of the ſaid Quarterly Meeting.

3. It is Agreed upon, that henceforth, a Yearly Meeting be held here at *Amſterdam*; unto which Friends in the *Palatinate*, *Hambrough*, *Lubeck* and *Frederickſtadt*, &c. be invited: Of which Meeting there ſhall be given Notice

to the Friends of the Yearly Meeting at *London* to be kept always on the Fifth day of that Week; which is fully the third Week following after the Yearly Meeting at *London*.

4. It is alſo agreed upon, that henceforth this general Meeting is to be changed into a Quarterly Meeting: And that the firſt Quarterly Meeting hereafter ſhall be held on the ſecond Fifth day of the Ninth Month following, and ſo forth every Quarter on the ſecond Fifth day of the Month. This ſecond of the Ninth Month is to be this firſt Quarterly Meeting.

5. It is alſo Agreed, that henceforth a Monthly Meeting in *Frieſland* ſhould be Eſtabliſhed, as alſo at *Rotterdam*; and that on the ſecond ſecond day of each Month: And at *Harlingen* upon the third third day of the Month.

6. Further, that in the interim, the Friends of *Alchmaer*, and *Haerlem*, and *Waterland*, are to have their Monthly Meeting with Friends at *Amſterdam*: and to begin the ſaid Meeting the ſixth of the ſeventh Month, and ſo forth; always unto the firſt ſecond day of the firſt Week of the Month at the Eighth Hour.

7. And

7. And further concerning Goſpel-order: Though the Doctrine of Chriſt Jeſus requireth his People to admoniſh a Brother or Siſter twice, before they tell the Church; yet that limiteth none, ſo as they ſhall uſe no longer forbearance before they tell the Church: But that they ſhall not leſs than twice admoniſh their Brother or Siſter, before they tell the Church. And it is deſired of all, that before they publickly complain, they wait in the Power of God to feel, if there is no more required of them to their Brother or Siſter, before they expoſe him or her to the Church. Let this be weightily conſidered.

8. And farther, when the Church is told, and the party admoniſht by the Church again and again, and he or ſhe remain ſtill unſenſible and unreconciled; let not final Judgment go forth againſt him or her, till every one of the Meeting hath cleared his or her Conſcience: That if any thing be inſiſted upon any farther to viſit ſuch a Tranſgreſſour, they may clear themſelves; if poſſibly the party may be reacht and ſaved. And after all are clear of the Blood of ſuch an one; let the Judgments of

Friends in the Power of God go forth againſt him or her, as moved for the Lord's Honour and Glory's Sake: That no reproach may come or reſt upon God's Holy Name, Truth and People.

9. As much as poſſible can be, let all Differences be ended by ſome Honeſt Friends; and trouble not the Monthly or Quarterly Meetings with them: And if that will not do, proceed to your particular Monthly Meetings. But if they be not there ended neither; then take aſide ſix honeſt Friends out of the Quarterly Meeting, and let them hear and determine the matter. And in caſe any Perſon or Perſons be ſo obſtinate, as that they refuſe the Senſe and Love of Friends, and will not comply with them; then to proceed towards them according to the way of Truth in ſuch Caſes.

10. That all ſuch, as behold their Brother or Siſter in a Tranſgreſſion, go not in a Rough, Light, or upbraiding Spirit to reprove or admoniſh him or her, but in the Power of the Lord and Spirit of the Lamb; in the Wiſdom and Love of the Truth, which ſuffereth thereby, to admoniſh ſuch an Offender. So may the Soul of ſuch a Brother or

Siſter be ſeaſonably and effectually reach'd unto, and overcome, and have cauſe to bleſs the Name of the Lord on their behalf: And ſo a bleſſing may be rewarded into the Boſom of the Faithful and tender Brother or Siſter that ſo admoniſheth.

11. And be it known unto all, we caſt out none from among us: For if they go from the Light, and Spirit, and Power in which our Unity is, they caſt out themſelves. And it has been our way to admoniſh them, that they may come to the Spirit and Light of God which they are gone from, and ſo come into the Unity again. For our Fellowſhip ſtandeth in the Light, which the World hateth, and in the Spirit which the World grieveth, vexeth and quencheth: And if they will not hear our Admonitions, the Light condemneth them; and then goeth our Teſtimony out againſt them.

12. That no Condemnation is to go farther than the Tranſgreſſion is known, and if he or ſhe return and give forth a Condemnation againſt him or her ſelf, (which is more deſirable than that we ſhould do it) this is a Teſtimony of his or her Repentance and Reſurrecti-

ſurrection before God, his People and the whole World. As *David* when *Nathan* came to admoniſh him, *Pſal.* 51.

13. That no Teſtimony by way of Condemnation be given forth againſt any Man or Woman (whatever Crime they commit) before Admonition, and till ſuch time as they have had Goſpel-Order, according to Chriſt's Doctrine.

14. And if any Brother or Siſter hear any Report of any Brother or Siſter; let him or her go to the Party, and know the Truth of the Report; and if true, let the thing be judged; If falſe, go then to the Reporter, and let him or her be judged. And if any ſhould report it at a ſecond or third hand, without going to the party of whom the Report goeth; let ſuch be brought to Judgment: For thou ſhalt neither raiſe, nor ſuffer a falſe Report to lie upon my People, ſaith the Lord; for they are to be Holy as he is Holy, and Juſt as he is Juſt.

15. And if any Controverſie, or Weakneſs ſhould appear in either Mens or Womens Meeting; let it not be told out of your Meetings, becauſe ſuch Speeches tend to the defaming of ſuch Perſons and Meetings, and to the Hurt

of

of the common Unity, and Breach of the Heavenly Society and Priviledge.

This is an account of what paſſed in that Meeting.

Next Day (notice being already given) we had a large publick Meeting, in which the ſound of the everlaſting Goſpel, Teſtament and Covenant went forth: And the Meeting ended with a ſweet and weighty Senſe. 3. 6. 6.

That Evening we had a more ſelect Meeting of Friends than the day before, in which the nature of Marriage, and the practiſe of Friends relating to it, and other things were very weightily and cloſely diſcourſed. The Reſolutions were theſe following.

1. A Scruple concerning the Law of the Magiſtrate about Marriage, being propoſed and diſcourſed of in the Fear of God among Friends, in a ſelect Meeting; it was the univerſal and unanimous ſenſe of Friends, *that joining in Marriage is the work of the Lord only, and not of Prieſt or Magiſtrate.*

For 'tis God's Ordinance, and not Man's: And therefore Friends cannot conſent that they ſhould join them together,

gether: For we Marry none; 'tis the Lord's Work, and we are but Witneſſes.

2. But yet if a Friend through tenderneſs have a deſire, that the Magiſtrate ſhould know it before the Marriage be concluded; they may publiſh the ſame, after the thing hath by Friends been found clear, and after the Marriage is performed in a public Meeting of Friends and others, according to the Holy Order and Practice of Friends in Truth throughout the World (the manner of the Holy Men and Women of old) to go and carry a Copy of the Certificate to the Magiſtrate; they are left to their freedom herein, that if they pleaſe they may Regiſter it. But for Prieſts or Magiſtrates to Marry, or join any in that Relation, it's not according to Scripture; and our Teſtimony and Practice have been always againſt it. It was God's Work before the Fall, and it's God's Work only in the Reſtoration.

3. If any Friend have it upon him to Reprint any Book already Printed, and approved either in *England* or here, they may do it upon their own Charges.

4. It

4. It is alſo agreed, that the care of reading and approving Books, be laid upon ſome of every Meeting; to the end no Book may be Publiſh'd but in the Unity: Yet any other faithful Friends not ſo Nominated, are not thereby excluded. Though in all theſe caſes it is deſired, that all would avoid unneceſſary Diſputes about Words, which profit not, but keep in the Love that Edifieth.

5. It is farther concluded, that the general Stock of the Quarterly Meeting be not diſpoſed of, but by the conſent of the Quarterly Meeting. But if betwixt times there ſhould be a preſſing neceſſity concerning the Publick; let that Monthly Meeting, where it ſhall fall out, lay down the Money, and give in an Account at the next Quarterly Meeting in Order to their Relief, if it appear that they are thereby overcharged. And let all things be done without Favour, Affection, Relation, or any reſpect to Perſons, even for the Lord's Sake, and his bleſſed Everlaſting Truth: That God may bleſs and proſper his People.

And let all things be written down, both as to your Monthly and Quarterly Meeting Collections; what you Receive,

ceive, what you Disburse: That all may be fair and clear to the satisfaction of all that desire to see and Examine the Books.

And the Lord's Fear, and Life, and Power was over all, in which the Lord God preserve his for ever.

14. 6. 7. The next Day (being the Seventh Day of the Week) was imployed in visiting of Friends, and preparing our selves for a further Journey: That is to say, *G. K. R. B. B. F.* and My self.

Finding Letters here from the Friends of *Dantzick*, complaining of their heavy Sufferings they underwent: Informing us also that the King of *Poland* was there, asking advice about an Address to Him, it fell upon me to write the following Letter in the Name of the Friends of *Dantzick*.

TO

TO THE KING OF POLAND.

Great Prince,

ACtions of Juſtice, Mercy and Truth are worthy of all Men; but in a moſt excellent manner of the ſerious conſideration of Kings and Princes. We, certain Inhabitants of the City of Dantzick, *have been long great Sufferers, not for any Wickedneſs committed againſt the Royal Law of God, or any Breach of thoſe Civil Laws of this City, that relate to the well Government of it in all Natural and Civil things; but purely and only for the cauſe of our tender Conſciences towards God.*

This ſeverity being by us repreſented to the Magiſtrates of this City, we could not as yet receive from them any Relief; ſome expreſſing, as if eaſing the Burthen of our

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Oppreſſions ſhould give thee, O King, *an occaſion of Diſſatisfaction againſt them; who art our acknowledged Protector.*

Being thus neceſſitated, and in a manner driven to make this Addreſs unto Thee; take it not amiſs, that we with that Humility and Patience, that becometh the Servants and Followers of Jeſus, and with all manner of Chriſtian reſpect and ſincerity of Mind, briefly relate to Thee, the moſt Fundamental Principles moſt ſurely believed by us: Which we hope Thou wilt believe, deſerve not thoſe Puniſhments that are inflicted upon us, as evil doers.

1. *We do reverently believe that there is one God and Father, one Lord Jeſus Chriſt, and one Holy Spirit, and theſe Three are One.* Eph. 4. 6.

2. *We believe the Scriptures of the Old and New Teſtament to have been given forth by Divine Inſpiration; and that they are profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs;* able to make the Man of God wiſe unto Salvation, through Faith which is in Chriſt Jeſus. 2 *Tim.* 3. 15, 16.

3. *That theſe Holy Scriptures are not to be underſtood, but by the Diſcoveries, Teachings and Operations of that Eternal Spirit, from whence they came.*

4. *We*

4. *We believe that all Mankind through Diſobedience to the Spirit of God, are fallen ſhort of the Glory of God, and in that State are under Condemnation: But that God out of his infinite Goodneſs and Kindneſs, hath ſent his Son a Light into the World, that whoſoever believeth and obeyeth this Light, ſhould not abide in Darkneſs, but have the Light of Eternal Life.*

5. *We believe this gift of Light and Grace through Jeſus Chriſt to be Univerſal; and that there is not a Man or Woman upon Earth, that hath not a ſuffiſient meaſure of this Light, and to whom this Grace hath not appeared to reprove their ungodly Works of Darkneſs, and to lead them that obey it to Eternal Salvation. And this is the great Condemnation of the World at this Day, under all their great Profeſſions of God, Chriſt, Spirit and Scriptures; that though Chriſt hath enlightned them, yet they will not bring their Deeds to the Light, but hate the Light and love their dark Cuſtoms and Practiſes rather than the Light;* becauſe their Deeds are Evil.

6. *We do believe in the Birth, Life, Doctrine, Miracles, Death, Reſurrection and Aſcenſion of Jeſus Chriſt our Lord; and that he laid down his Life for the Ungodly, not to continue ſo, but that they ſhould deny their*

their Wickedneſs and Ungodlineſs; and live Soberly, Righteouſly and Godlikely in this preſent Evil World: As the Saints of Old did, that were redeemed from the Earth, and ſate in Heavenly places.

7. *We do believe, that as the Devil through Man's Diſobedience brought Sin into Man's Heart, ſo Chriſt Jeſus, through Man's belief in, and Obedience to his Holy Spirit, Light and Grace, cleanſeth the Heart of Sin; deſtroyeth the Works of the Devil; finiſheth Tranſgreſſion, and bringeth in Everlaſting Righteouſneſs. That as the Devil hath had his Kingdom of Darkneſs in Man, ſo Chriſt may have his Kingdom of Light, Life, Righteouſneſs, Peace and Joy in the Holy Ghoſt in the Heart of Man: And not that Chriſt Jeſus ſaveth Men from Wrath, and not from Sin;* for the Wages of Sin is Death *in whoſe Heart ſoever it liveth;* but the Gift of God is Eternal Life, *to all that believe and obey through Jeſus Chriſt.*

8. *We do believe, that all true Miniſtry and Worſhip only ſtand in the experimental Senſe, Operations and Leadings of this Holy Light, Spirit or Grace, that is ſhed abroad in the Hearts of Men and Women, to conduct them in the Holy way of Regeneration unto Life Eternal. This was*

the

the Ancient Apostolical Doctrine; they spoke what they had Seen, Tasted and handled of the Word of God. And this is our Faith, Doctrine and Practice in this Day.

And be not displeased with us, O King, *we intreat thee, if we give this for the reason of our absenting our selves from the publick and common Ministry or Worship, namely, that we have no Taste or Relish, no Sense or Evidence that their Ministry and Worship are Authorized and performed by the Apostolical Power and Spirit of Jesus; but rather that they are the Inventions, Studies and Powers of Man's Nature: All which are but strange Fire; and therefore cannot kindle a true and acceptable Sacrifice to God.*

For it is not Man's Spirit and degenerate Nature, Speaking and Professing the words of God's Spirit, that giveth acceptance with the Lord, or administreth Heavenly Edification to Men. Nor can we believe, that where Envy, Passion, Wrath, Malice, Persecution, Envy and Strife, Pride, Vanity, Wantonness and Worldly Lightedness have such a Sway and Power, the true Christian Spirit, Life and Doctrine can be heartily received and obeyed.

And

And as this is the Reason in the sight and presence of that God, that made Heaven and Earth, and will Judge the Quick and Dead, wherefore we cannot join in the common and publick Worship of these parts; so doth the same Light and Spirit of God lay an Holy necessity upon us, with a Meek and Quiet Spirit to come together after the manner of the Antient Christians, that were the true Followers of Jesus; and with Godly fear and a retired Mind to wait upon God, and Meditate in his Holy Law of Life, that he hath writ in our Hearts, according to his New Covenant-Promise: That he may Feed us, Teach us, Strengthen us, and Comfort us in our inward Man. And as by this Holy Spirit according to the Practice of the Churches of Old, any are inclined or moved to Reprove, Exhort, Admonish, Praise, or Pray, we are found exercised in these Holy Practises.

Now, O Prince, *give us poor Christians leave to expostulate with thee! Did Christ Jesus, or his Holy Followers endeavour by Precept or Example to set up their Religion with a Carnal Sword? Called he any Troops of Men or Angels to defend him? Did he encourage* Peter *to dispute his escape with the Sword? But did he not say, put it up? Or did he countenance his*

over

zealous Disciples, when they would
had Fire from Heaven, to destroy
that were not of their Mind? No,
did not Christ rebuke them, saying, Ye
not what Spirit ye are of? And if it
neither Christ's Spirit, nor their own
it that would have Fire from Heaven?
what is that Spirit, that would kindle
on Earth, to destroy such as peaceably
nt upon the account of Conscience. If
ay not wish that God would smite Men
her judgments, because they differ from
(in which there is no use of Carnal
pons) can we so far deceive our selves,
esteem our selves Christians and Fol-
rs of Christ, whilst we incourage Men
Worldly Weapons to Persecute such as
nt from us?

King! When did the true Religion
ecute? When did the true Church offer
ence for Religion? Were not her Wea-
Prayers, Tears, and Patience? Did
fesus Conquer by those Weapons, and
uish Cruelty by Suffering? Can Clubs,
Staves, and Swords, and Prisons,
Banishments reach the Soul, convert
Heart, or convince the Understanding
n? When did Violence ever make a
Convert, or bodily Punishments a
Christian? This maketh void the

end

end of Christ's coming, which is to save Men's Lives and not to destroy them; to perswade them, and not to force them; yea, it robbeth God's Spirit of its Office, which is to convince the World: That is the Sword by which the Ancient Christians overcame. It was the Apostles Testimony, that their Weapons were not Carnal but Spiritual; but the practice of their pretended Successors proveth, that their Weapons are not Spiritual, but Carnal.

Suppose we are Tares, as the true Wheat hath always been called; yet pluck us not up for Christ's Sake, who saith, Let the Tares and the Wheat grow together until the Harvest, *that is,* till the end of the World. *Let God have his due as well as* Cæsar; *the judgment of Conscience belongeth to him; and mistakes about Religion are best known to him.*

And here give us leave to mind thee of a noble Saying of one of thy Ancestors, Stephen *King of* Poland: I am King of Men, not of Consciences; King of Bodies, not of Souls: *And there have been found, and still are among the Emperors, Kings, Princes and States of the World, some that have had that noble Spirit* of indulging their Conscientious dissenting Subjects: *And not only with Ge-*

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maliel *and* Gallio *not to perſecute, but alſo eminently to protect and defend them from the Hatred and Violence of their Enemies. Be not thou leſs Noble than they: Conſider how Quietly and Comfortably our Friends Live under other Governments.*

And indeed we conceive it to be the Prudence of the Kings and States of the World. For if the wiſe Man ſaith true, The Glory of a Prince is in the Multitude of his People: *But this Practice ſaith, No, the Glory of a Prince is in the Conformity of the People to the Canons of the Clergy; which ſeemeth to ſtrike at all Civil Society, which conſiſteth in Men of Virtue, Parts, Arts and Induſtry. But let Men have never ſuch excellent Abilities: be never ſo Honeſt, Peaceable and Induſtrious; all which render them good and profitable Subjects to the Prince: Yet they muſt not Live within their Native Country, unleſs they will Sacrifice the Peace of their Conſciences by an Hypocritical Submiſſion to the Canons and Faſhions of the Church. Is not this, O Prince,* to ſet the Church above the State? The Biſhop above the King? To waſte and give away the Strength and Glory of a Kingdom?

O that thou mayeſt be wiſe even in thy Generation! And uſe the Power that God

 hath

hath given thee, for God, and Truth, and Righteouſneſs, that therein thou mayeſt be like unto God, who, Peter *telleth us,* Accepteth of all that fear him, and work Righteouſneſs throughout the World: Whoſe Sun ſhineth upon all; whoſe Rain cometh upon all.

And leſt any ſhould be ſo injurious to us, as to render us Enemies to Civil Government; *Be it known unto thee, O King, that we Honour all Men in the Lord, not with the vain invented Honours of this World, but with the true and ſolid Honour that cometh from above: But much more Kings, and thoſe whom God hath placed in Authority over us. For we believe Magiſtracy to be both Lawful and uſeful for the Terrifying of all Evil Doers, and the Praiſe and Encouragement of thoſe that do well.*

The Premiſes duly Conſidered, we intreat thee, O Prince, to take our ſuffering Caſe into thy ſerious Regard; and by that Power and Influence thou haſt with the Magiſtrates of this City, to recommend our ſuffering Condition to their ſerious Conſideration: That we may no longer lie under theſe not only Unchriſtian, but Unnatural Severities, but receive that ſpeedy and effectual Relief which becometh Chriſtian Magiſtrates to give to their own ſober and Chriſtian People.

The

The first Day of the Week being 5. 6. 1.
ome, the Meeting began about the E-
venth Hour, and held till about the
ourth Hour in the Afternoon. There
as a mighty Concourse of People
om several places of this Country,
d that of several Perswasions, *Bap-*
ts, *Presbyterians*, *Socinians*, *Seekers*, &c.
d God was with his People, and his
ord of Life and Power, of Wisdom
d Strength covered them; yea, the
dden things both of *Esau* and *Jacob*,
e mystery both of Iniquity and God-
ess were opened and declared in the
monstration of the Eternal Spirit
t Day. And, Oh! Blessed and Mag-
ied be the Name of the Lord that
h not only not left himself, but also
Servants not without a Witness!
he is worthy to be Lov'd and
r'd, and Obey'd, and Reverenced
Ever.

The next day *G. K. R. B. B. F.* 6. 2.
my self, having taken our leave of
G. F. and Friends, took Boat for
rden; where we Arrived about Naerden
Second Hour in the Afternoon.
nd after having Eaten, we took 8. 6. 4.
eave of those Friends that had Ac-
panied us thither, and begun our

Journey in the common Poſt-waggon
Oſna-brug. to *Oſnabrug*; where we came the Fourth
day following in the Evening.

We paſt through a very dark Coun-
try to that place: Yet I felt not ſo great
a weight and ſuffering in my Spirit as
Six Years ago, when I went through
the ſame places.

At *Oſnabrug* we had a little time with
the Man of the Inn, where we lay; and
left him ſeveral good Books of Friends
in the Low and High *Dutch* Tongue
to Read and to diſpoſe of.

Her wer-den. 9. 6. 5. The next Morning (being the fifth
Day of the Week) we ſet forward to
Herwerden, and came thither at Night.
This is the City where the Princeſs *Eli-
zabeth Palatine* hath her Court: Whom
and the Counteſs in Company with
her, it was eſpecially upon us to Viſit,
and that upon ſeveral Accounts.

1. In that they are Perſons ſeeking
after the beſt things.

2. That they are actually Lovers
and Favourers of thoſe, that ſeparate
themſelves from the World for the
ſake of Righteouſneſs.

For the Princeſs is not only a private
ſupporter of ſuch, but gave proteſt-

o *De Labadie* himſelf, and his Compa-
y: Yea, when they went under the
eproachful Name of *Quakers* about Se-
en Years ſince.

This Man was a *Frenchman*, that be-
ng diſſatisfied with the looſneſs and
eadneſs of the *Freneh* Proteſtants, even
t *Geneva* it ſelf, left them and came for
Holland: And ſo vehemently declaim-
d againſt the Apoſtacy of the Prieſts
nd People there, that the Clergy were
raged, and ſtir'd up the Magiſtrates
gainſt him, and the rather becauſe
any followed him, and ſeveral Wo-
en of great Quality. Upon this the
rinceſs giveth them an Invitation, and
ey came and were protected by her.
ut ſince, ſome miſcarriages falling out
that place, ſhe thereupon in good mea-
re withdrew her Favour from them,
d they removed into another place.

I was moved to Viſit this Man and
s Company ſix Years ago; and did
e him, and his two great Diſciples:
ut they would not ſuffer me to ſee the
ople which I laboured for. I in that
y ſaw the airineſs and unſtableneſs of
e Man's Spirit; and that a Sect-
after was his Name. And it was upon
e, both by word of Mouth and Wri-

ting to let them know, that the Enemy would prevail againſt them to draw them into inconvenient things; if they came not to be ſtay'd in the Light of Jeſus Chriſt, and to know the Holy Silence: And that at laſt they would come to fall out one with another and moulder away. Which is in ſome meaſure come to paſs as I fear'd; for I clearly perceived, that though they had received ſome Divine Touches; a danger there was they would run out with them, and ſpend them like Prodigals: Not knowing then where to ſtay their Mind for daily Bread. Yea, though they were ſomething Angelical, and like to the Cœleſtial Bodies, yet if they kept not their Station, they would prove fallen Stars. They moved not in the motion of him that had viſited them, but were filled with groſs Mixtures, and thereby brought forth mixt Births. That is to ſay, things not Natural, but Monſtrous. In fine, they were Shy of us, they knew us not: Yet I believed well of ſome of the People, for a good thing was ſtirring in them.

And in this alſo was the Counteſs commendable, in that ſhe left all to have joyned with a People, that had a pre-

pretence at leaſt to more Spirituality and Self-denial than was found in the National Religion ſhe was bred up in: For God had reach'd her, as ſhe told me, about Nine Years ago, and that by an extraordinary way.

Now, it ſeemed great pity to us, that Perſons of their Quality in the World, ſhould ſo willingly expoſe themſelves for the falſe *Quaker*, the reprobate *Silver*, the *Mixtures*; and that they ſhould not be acquainted with the Life and Teſtimony of the true *Quakers*.

Now about a Year ſince, *R. B.* and *B. F.* took that City in the way from *Frederickſtadt* to *Amſterdam*; and gave them a Viſit: In which they informed them ſomewhat of Friends Principles, and recommended the Teſtimony of Truth to them; as both a nearer and more certain thing than the utmoſt of *De Labadie*'s Doctrine. They left them tender and loving.

Soon after this *Gertruydt Diricks* and *Elizabeth Hendricks* from *Amſterdam* viſited them, and obtained a Meeting with them; improving that little way, God by his Providence had made more cloſely to preſs the Teſtimony. And though they, eſpecially the Counteſs,

made ſome Objections, in relation to the Ordinances, and certain Practiſes of Friends, yet ſhe ſeemed to receive at that time ſatisfaction from them.

Theſe Viſits have occaſioned a Correſpondence by way of Letter betwixt them, and ſeveral of us, wherein the Myſtery of Truth hath been more clearly opened to their Underſtandings: And they have been brought nearer into a waiting Frame by thoſe Heavenly Directions they have frequently receiv'd by way of Epiſtles from ſeveral of us.

In Anſwer to Two of mine, the *Princeſs* ſent me the following Letter, which being ſhort I inſert it here.

Herford 2*d. of* May, 77.

THIS, Friend, will tell you that both your Letters were very acceptable, together with your Wiſhes for my obtaining thoſe Vertues which may make me a worthy Follower of our great King and Saviour Jeſus Chriſt. What I have done for his true Diſciples *is not* ſo much *as a Cup of cold Water: it affords them no Refreſhment; neither did I expect any fruit of my Letter to the* Dutcheſs *of* L. *As I have expreſſed at the ſame time unto*

B. F.

B. F. *But since* R. B. *desired I should write it, I could not refuse him, nor omit to do any thing that was judged conducing to his Liberty, tho' it should expose me to the* Derision *of the* World. *But this a meer moral Man can reach at; the* true Inward Graces *are yet wanting in*

Your Affectionate Friend

Elizabeth.

This Digression from the present History, I thought not altogether unnecessary or unpleasing.

But to return. Being arrived at that City, part of which is under her Government, we gave her to understand it; desiring to know what time next day would be most proper for us to Visit her. She sent us word, she was glad that we were come, and should be ready to receive us the next Morning about the Seventh Hour.

The next Morning being come, 10. 6. 6.
(which was the sixth day of the Week),
we went about the time she had appointed us, and found both her and the Countess ready to receive us; which they did with a more than ordinary

Expreſſion of Kindneſs. I can truly ſay it, and that in God's fear, I was very deeply and reverently affected with the Senſe that was upon my Spirit of the great and notable day of the Lord, and the breakings in of his Eternal Power upon all Nations; and of the raiſing of the ſlain Witneſs to judge the World; who is the Treaſure of Life and Peace, of Wiſdom and Glory to all that receive him in the Hour of his Judgments, and abide with him. The Senſe of this deep and ſure Foundation which God is laying, as the Hope of Eternal Life and Glory for all to Build upon, fill'd my Soul with an Holy Teſtimony to them; which in a living Senſe was followed by my Brethren: And ſo the Meeting ended about the Eleventh Hour.

The Princeſs intreated us to ſtay and Dine with her; but with due regard both to our Teſtimony and to her at that time we refuſed it: Deſiring if ſhe pleaſed, another opportunity that Day. Which ſhe withall chearfulneſs yielded to; ſhe her ſelf appointing the Second Hour.

So we went to our Quarters, and ſome time after we had Dined we returned.

The

The Meeting ſoon began; there were ſeveral preſent beſides the Princeſs and Counteſs. It was at this Meeting that the Lord in a more eminent manner began to appear. The Eternal Word ſhewed it ſelf a Hammer at this Day; yea, ſharper than a two-edged Sword, dividing aſunder between the Soul and the Spirit, the Joints and the Marrow. Yea, this Day was all Fleſh humbled before the Lord; it amazed one, ſtruck another, broke another: Yea, the noble Arm of the Lord was truly awakened, and the weight and work thereof bowed and tendered us alſo after an unuſual and extraordinary manner; that the Lord might work an Heavenly Sign before them and among them; that the Majeſty of him that is riſen among the poor *Quakers* might in ſome meaſure be known unto them; what God it is we ſerve, and what Power it is we wait for and bow before. Yea, they had a Senſe and a Diſcovery that Day what would become of the Glory of all Fleſh, when God ſhall enter into Judgment. Well, *let my right hand forget its Cunning, and my Tongue cleave to the roof of my Mouth*, when I ſhall forget the loving kindneſs of the Lord,

Lord, and the ſure Mercies of our God to us his Travelling Servants that Day. *O Lord, ſend forth thy Light and thy Truth, that all Nations may behold thy Glory.*

Thus continued the Meeting till about the Seventh Hour: Which done, with Hearts and Souls filled with Holy Thankſgivings to the Lord for his abundant Mercy and Goodneſs to us, we departed to our Lodging; deſiring to know, whether our coming the next day might not be uneaſie or unſeaſonable to her with reſpect to the Affairs of her Government; it being the laſt day of the Week: When, we were informed, ſhe was moſt frequently attended with Addreſſes from her People. But with a loving and ready Mind ſhe replyed, *That ſhe ſhould be glad to ſee us the next Morning, and at any time when we would.*

11. 6. 7. The next Morning (being the Seventh Day) we were there betwixt Eight and Nine; where *R. B.* falling into ſome diſcourſe with the Princeſs, the Counteſs took hold of the Opportunity, and Whiſpered me to withdraw, to get a Meeting for the more inferiour Servants of the Houſe; who would have been Baſhful to have preſented themſelves before the Princeſs. And,

bleſſed

bleſſed be the Lord, he was not wanting to us: But the ſame bleſſed Power that had appeared to Viſit them of High, appeared alſo to Viſit them of Low Degree: And we were all ſweetly tender'd and broken together, for Vertue went forth of Jeſus that Day; and the Life of our God was ſhed abroad amongſt us as a ſweet ſavour: For which their Souls bowed before the Lord, and Confeſs'd to our Teſtimony.

Which did not a little pleaſe that Noble Young Woman, to find her own report of us, and her great care of them ſo effectually anſwered. Oh, What ſhall we ſay! Is there any God like to our God? who is glorious in Holineſs, fearful in Praiſes, working wonders! To his Eternal Name, Power and Arm be the Glory for Ever.

The Meeting done, the Princeſs came to us, expreſſing much ſatisfaction, that we had that good opportunity with her Servants; telling us ſhe much deſired they ſhould have a true and right Character of us, and that therefore ſhe choſe to with-draw, that they might have freer acceſs; and that it might look like their own Act: Or Words to that Purpoſe.

The

The Twelfth Hour being come we returned to our Inn; letting them understand, we purposed (the Lord willing) to Visit them some time of that Afternoon.

I must not here forget, that we found at our Inn the first Night at Supper, a Young Merchant of a sweet and ingenious Temper, belonging to the City of *Bremen*; who took occasion from that Night's Discourse, the sixth Day at Dinner and Supper, and the seventh Day also, to seek all opportunities of Conference with us: And (as we have reason to believe) he stayed Twenty Four Hours in that City on our Account. We opened to him the Testimony of Truth: I know not, that in any one thing he contradicted us. At last he plainly discovered himself unto us, to be a follower of a certain Minister in *Bremen*, that is even by his Fellow-Ministers and Protestants, reproached with the Name of *Quaker*, because of his singular sharpness against the Formal Lifeless Ministers and Christians in the World.

We laid fast hold upon this; and ask'd him, in case any of us should Visit that City, if he would give us the oppor-

opportunity of a Meeting at his Houſe? which he readily granted us.

So we gave him ſome Books; recommending him to the true and bleſſed Teſtimony of Chriſt Jeſus the Light and Judge of the World, and Life of them that receive him and believe in him; and ſo we parted.

It being now about Three in the Afternoon, we went to the Princeſs's, where being come, after ſome little time, the Princeſs and Counteſs put me in Remembrance of a Promiſe I made them in one of my Letters out of *England*; Namely, that I would give them an Account (at ſome convenient time) of my firſt Convincement, and of thoſe Tribulations and Conſolations, which I had met withal in this way of the Kingdom, which God had brought me to.

After ſome pauſe, I found my ſelf very free and prepared in the Lord's Love and Fear to comply with their requeſt. And ſo, after ſome Silence, began. But before I had half done, it was Supper time; and the Princeſs would by no means let us go, we muſt Sup with her: Which importunity not being well able to avoid, we yielded to, and ſat down with her to Supper.

Among

Among the reſt, preſent at theſe Opportunities, it muſt not be forgotten, that there was a Counteſs, Siſter to the Counteſs, then come in to Viſit her, and a *French* Woman of Quality; the firſt behaving her ſelf very decently, and the laſt often deeply broken: And from a light and ſlighting Carriage towards the very Name of a *Quaker*, ſhe became very intimately and affectionately kind and reſpectful to us. Supper being ended, we all returned to the Princeſs's Chamber: Where making us all to ſit down with her, ſhe, with both the Counteſſes and the *French* Woman, preſt from me the Continuance of my Relation; but none more than the Counteſs's Siſter. Which (tho' late) I was not unwilling to oblige them with, becauſe I knew not when the Lord would give me ſuch an opportunity.

And I found them Affected. It continued till about Ten at Night, yet many particulars omitted, partly through Forgetfulneſs, and partly for want of Time. Howbeit, I muſt needs ſay, they heard me with an Earneſt and Tender Attention: And I Hope and Believe, the Lord hath made it profitable unto them.

This

This done, ſome diſcourſe they had upon it, and afterwards we ſpoke about a Meeting for the next day, being the firſt day of the Week: And that we might have not only as many of her own Family, but as many of her Town as would willingly be there: She yielded to it, and appointed the Meeting to begin at the Second Hour. So we parted, being near the Eleventh Hour at Night.

The next Morning we had a Meeting among our ſelves in our Chamber, wherein the Lord refreſh'd us: And there was a great Travail upon our Spirits, that the Lord would ſtand by us that day and magnifie the Teſtimony of his own Truth by us; that he might have a Seed and People in that place to lift up a Standard for his Name.

At Dinner there were ſeveral Strangers that came by the Poſt-Waggon that day: Among whom there was a Young Man of *Bremen*, being a Student at the College at *Duysburgh*; who informed us of a ſober and ſeeking Man of great Note in the City of *Duysburgh*; to him we gave ſome Books. There was one more who was tender and inquiring, to whom alſo we gave ſome Books.

The

The Second Hour being at Hand, we went to the Meeting: Where were ſeveral as well of the Town as of the Family. The Meeting began with a weighty Exerciſe and Travail in Prayer, that the Lord would Glorifie his own Name that Day. And by his own Power he made way to their Conſciences, and ſounded his wakening Trumpet in their Ears, that they might know that he was God, and that there is none like unto him. Oh, the Day of the Lord livingly Dawned upon us, and the ſearching Life of Jeſus was in the midſt of us! Oh! the word that never faileth them that wait for it, and abide in it, opened the Way, and unſealed the Book of Life: Yea, the quickning Power and Life of Jeſus wrought and reach'd to them: And Vertue from him in whom dwelleth the God-head bodily, went forth, and bleſſedly diſtilled upon us his own Heavenly Life, ſweeter than the Spices with pure Frankincenſe; yea, than the ſweet ſmelling Myrrh that cometh from a far Country. And as it began; ſo it was carried on, and ſo it ended: Bleſſed be the Name of the Lord, and Confided in be our God for Ever.

As

As ſoon as the Meeting was done, the Princeſs came to me, and took me by the hand (which ſhe uſually did to us all coming and going) and went to ſpeak to me of the Senſe ſhe had of that Power and Preſence of God, that was amongſt us; but was ſtop'd. And, turning her ſelf to the Window, brake forth in an extraordinary Paſſion, Crying out, *I cannot Speak to you, my Heart is full*; clapping her Hands upon her Breaſt. It melted me into a deep and calm tenderneſs; in which I was moved to Miniſter a few words ſoftly to her, and after ſome time of Silence ſhe recovered her ſelf; and as I was taking my leave of her, ſhe interrupted me thus; Will ye not come hither again? Pray, call here as ye return out of *Germany*. I told her we were in the Hand of the Lord, and being his, could not diſpoſe of our ſelves. But the Lord had taken care, that we ſhould not forget her, and thoſe with her: For he had raiſed and begotten an Heavenly Concernment in our Souls for her and them, and we loved them all with that love wherewith God had loved us; with much more to that purpoſe.

After ſome time of Silence, ſhe recovered her ſelf.

She

She then turned to the reſt of the Friends, and would have had us all gone down to Supper with her. But we choſe rather to be excuſed; we ſhould Eat a bit of her Bread and Drink a Glaſs of her Wine if ſhe pleaſed in the Chamber where we were. At laſt we prevailed with her to leave us.

The Counteſs, the *French* Woman, and the Counteſs's waiting Woman ſtay'd with us, and we had a very retir'd and ſeaſonable Opportunity with them.

After the Princeſs had Sup'd, we went all down, and took our Solemn leave of her, the Counteſs, her Siſter, the *French* Woman, with the reſt of the Family, whoſe Hearts were reach'd and opened by our Teſtimonies; recommending unto them Holy Silence from all Will-worſhip; and the Workings, Strivings and Images of their own Mind and Spirit: That Jeſus might be felt of them in their Hearts, his Holy Teachings witneſſed, and followed in the way of his Bleſſed Croſs that would Crucifie them unto the World, and the World unto them: That their Faith, Hope and Joy might

ſtand

ſtand in Chriſt in them, the Heavenly Prophet, Shepherd and Biſhop; whoſe Voice all that are truly Sheep will hear and follow, and not the Voice of any Stranger whatever.

So we left them in the Love and Peace of God, Praying that they might be kept from the Evil of this World.

So we returned to our Lodging, having our Hearts filled with a weighty Senſe of the Lord's Appearance with us in that place: And being late (towards the Ninth Hour) we prepared to go to Reſt.

The next Morning (being the Second Day of the Week) *G. K. B. F.* and my ſelf, got ready to begin our Journey towards *Franckfort*, which by the way of *Caſſel* is about 200 *Engliſh* Miles. *R. B.* prepared himſelf to return by the way we came, directly back to *Amſterdam*. But before we parted, we had a little time together in the Morning in our Chamber; whither came one of the Princeſs's Family, and one of the Town. The Lord moved me to call upon his great Name, that he would be with them that ſtayed, and with them that returned alſo, and with us that went forward in wild 13. 6. 2.

and

and untrodden places. And his bleſſed Love and Life over-ſhadowed us: Yea, he filled our Cup together, and made us drink into one Spirit, even the Cup of Bleſſings in the Fellowſhip of the everlaſting Seed: In which we took leave of one another.

And after having Eaten, it being about the Seventh Hour, we departed the City.

Paderborn. We came to *Paderborn* that Night, Six *German* Miles; which are about Thirty Six *Engliſh*: It is a dark Popiſh Town, and under the Government of a Biſhop of that Religion. Howbeit, the Woman where we lodged was an Ancient, Grave and Serious Perſon; to whom we declared the Teſtimony of the Light, ſhewing her the difference betwixt an outſide and an inſide Religion, which ſhe received with much kindneſs. We left ſome Books with her; which ſhe took readily.

There was alſo with us at Supper a *Lutheran* that was a Lawyer, with whom I had very good Service in opening to him the great loſs of the power of Godlineſs, as well among them who ſeparated from *Rome*, as in the

the *Roman* Church: Which he Confeſſed. I directed him to the Principle of Light in his Conſcience, that let him ſee the Lifeleſs State of the falſe Chriſtians: And if he turned his Mind to that Principle and waited there for Power, he would receive Power to Rule and Govern himſelf according to true Godlineſs, and that it was the loſs of *Chriſtendom* that they went from this Principle, in which the Power ſtandeth, that conformeth the Soul to the Image and Likeneſs of the dear Son of God; and thither they muſt come again, if ever they will have the true knowledge of God, and enjoy Life and Salvation; with much more to that purpoſe; all which he received lovingly.

The next Morning we ſet forwards toward *Caſſel*: But through great foulneſs of Weather, having only naked Carts to Ride in, the Waters being alſo High with the Rains, we got not to *Caſſel* till the next Day, which was the Fourth Day of the Week. It being late we made little inquiry that night, being alſo wearied with the foulneſs of the Ways and Weather. 14. 6. 3.

Caſſel. 15. 6. 4.

But

16. 6. 5. But the next day we made our usual Inquiry, *viz.* who was worthy in the City? And found some that tenderly and lovingly received us; to whom we declared the Visitation of the Light and Love of God. Among the rest was *Dureus* our Country Man, a Man of Seventy Seven Years of Age, who had learned in good Measure to forget his Learning, School-Divinity, and Priest's Craft, and for his approaches towards an inward Principle is reproachfully saluted by some with the honest Title of *Quaker*. 'Tis much better than *Papist*, *Lutheran* or *Calvinist*, who are not only ignorant of, but Enemies to Quaking and Trembling at the Word of the Lord, as *Moses* and others did.

17. 6. 6. Upon the Sixth Day of the same Week about Noon, we set out towards *Franckfort*, having left several Books behind us; which hath been our Practice in our Journey.

Frankfort. 20. 6. 2. At *Franckfort* we Arrived the Second Day about Noon, being just a Week from *Herrerden*, and having from thence and *Cassel* made known our Intentions of coming to that City, two considerable Persons came and met us

s about half a *German* Mile from the City; informing us of ſeveral well affected in that Town. Upon which we old them the end of our coming, and deſired to have a Meeting with them in he Afternoon, which we eaſily obtained at the Houſe of a Merchant, one of he two that met us. The Perſons hat reſorted thither were generally People of conſiderable Note, both of *Calviniſts* and *Lutherans*; and we can ay, they received us with gladneſs of Heart, and embraced our Teſtimony with a broken and reverent Spirit, hanking God for our coming amongſt hem, and praying that he would proper his work in our Hands.

This ingaged our Hearts to make ome longer ſtay in this City. We herefore deſired another Meeting the ext Day, which they cheerfully aſ- 21. 6. 3.
nted to, where ſeveral came that ere not with us the Day before, and he Lord that ſent us into the Land was ith us, and by his Power reached to em, inſomuch that they confeſſed to e Truth of our Teſtimony.

Of theſe Perſons there were two Woen, one a Virgin, the other a Widow, th Noble of Birth, who had a deep

Senſe of that Power and Preſence of God that accompanied our Teſtimony, and their Hearts yearned ſtrongly towards us; the Virgin giving us a particular invitation to her Houſe the next Morning, where we had the moſt bleſ-
22. 6. 4. ſed Opportunity of the three, for the Lord's Power ſo eminently appeared, that not only thoſe that had been with us before were moſt effectually reach'd, but a certain Student reſiding in the Houſe of a *Lutheran* Miniſter (ſent for by that Young Woman) was broken to pieces, and magnified that bleſſed Power which appeared. Alſo there accidentally came in a Doctor of *Phyſick*, who unexpectedly was affected, and confeſſed to the Truth, praying God to proſper us. This was the bleſſed Iſſue of our Viſit to *Franckfort*.

But there is one thing more not unfit to be mentioned. Among ſome of thoſe that have Inclinations after God, a fearful Spirit, together with the ſhame of the Croſs, hath entred; againſt which our Teſtimony in part ſtriking, we took Notice it was as Life to theſe Noble Women, for that was it as they told us, which had long oppreſt them, and obſtructed the work of the Lord amongſt

mongſt them. Therefore, ſaid the Young Virgin, *Our Quarters are free for you, let all come that will come, and lift up your Voices without Fear, for* (ſaid ſhe) *it will never be well with us till Perſecution come, and ſome of us be lodged in the Stadthouſe*; that is, the Priſon.

We left the Peace of Jeſus with them, and the ſame Afternoon we departed out of that City, being the Fourth Day of the Week.

Here I writ an Epiſtle to the Churches of Jeſus.

TO THE

CHURCHES

OF

JESUS

Throughout the

WORLD,

Gathered and Settled in his Eternal Light, Power and Spirit, to be One Holy Flock, Family, and Houſhold to the Lord, *&c.*

Dear Friends and Brethren,

WHO *have been viſited with the Fatherly Viſitation from on High, and have received God's Eternal Word and Teſtament in your Hearts, by which you have been gathered home to Chriſt Jeſus,*

ſus, the true Shepherd, from all the Idol-Shepherds, and their barren Mountains, and unprofitable Hills; where you have been ſcattered in the Dark and Gloomy Day of Apoſtaſie; *and by his Light, Spirit and Power, have been convinced of* Sin, Righteouſneſs *and* Judgment, *and can ſay,* The Prince of this World is udged by his Holy, Righteous, and Powerful Appearance in you, unto whom all Judgment in Heaven and Earth is committed; *who is the bleſſed* Lamb of God, the Light and Saviour of the World; *who is* King of Salem, *and* Prince of Peace: *My Soul Loves you with everlaſting Love; even, with the Love with which my* God, *and your* God, *my* Father, *and your* Father, *hath loved me, and viſited my* Soul, *and your* Souls; *in this do I dearly Salute and Embrace you all, in this the day of the fulfilling of his glorious Promiſes to his Church in the Wilderneſs, and Witneſſes in Sack-Cloath.*

And, O Magnified be his Name, and everlaſtingly Praiſed and Renowned be his Holy Power and Arm, by which he hath reached unto us, and brought Salvation near us! For he hath found us out, and hath heard our Solitary Cries, the deep and mournful Supplications of our bow-

ed Spirits, *when we were as the little ſilly Dove without its Mate, and the lonely Pelican in the Wilderneſs; when we were ready to cry out,* Is there none to Save! Is there none to Help! O when ſhall the Time and Times, and half a Time be finiſh'd! When ſhall the One Thouſand Two Hundred and Sixty Days be accompliſh'd! And when ſhall the Abomination, that ſtands in the Holy Place, be caſt out! When ſhall the Captivity of the People be turned back! O when ſhall *Babylon* come into Remembrance before God; the Dragon, Beaſt, and Falſe Prophet be caſt into the Lake! And when ſhall the Law go forth out of *Sion*, and the Word of the Lord out of *Jeruſalem!* When ſhall *Sion* become the Joy, and *Jeruſalem* the Praiſe of the whole Earth! And when ſhall the Earth be covered with the Knowledge of the Lord, as the Waters cover the Sea!

Friends, *The Lord of Heaven and Earth hath heard our Cries, and the full time is come, yea, the appointed time is come, and the Voice of the Eternal Spirit in our Hearts hath been heard on this wiſe many a time:* Awake thou that ſleepeſt, and I will give thee Life: Ariſe out of

the Duſt, and ſhine; for thy Light is come, and the Glory of the Lord is riſen upon thee. *And the Lord God hath given us that Light by which we have comprehended the Darkneſs in our ſelves and in the World: And as we have believed in it, dwelt in it, and walked in it, we have received Power to overcome the Evil One in all his appearances in our ſelves; and Faithfully and Boldly to Teſtifie againſt him in the World. And the Blood of Jeſus in this Holy way of the Light have we felt in our Souls, to cleanſe us from Unrighteouſneſs, and give us to know the Myſtery of the Fellowſhip of the Goſpel one with another, which ſtands in Life and Immortality. And here we become an* Holy Houſhold and Family unto God, *that live in his Preſence Day and Night, to do his Will, as becometh his Redeemed and Ranſomed Children by the moſt precious Blood of his Son, and no more to return to Folly.*

And, Friends, *let it never paſs out of our remembrance*, what our God hath done for us, ſince he hath made us a People; *Hath any Weapon formed againſt us, proſpered? Hath he called us, and not protected us? Hath he given Power to conceive, and not to bring forth? Hath he*

not ſheltered us in many a Storm? Did he ever leave us under the Reproaches and Contradictions of Men? Nay, hath he not ſpoken Peace *to us! Were we ever caſt out by Men, and he forſook us? No, the Lord hath taken us up: Were we ever in Priſon, and he viſited us not? Hungry, and he fed us not? Naked, and he cloathed us not? Or have we been Sick, and he came not to ſee us? When were the Jails ſo cloſe, that he could not come in? And the Dungeons ſo dark, that he cauſed not his Light to ſhine upon us? O nay; he hath never left us, nor forſaken us; yea, he hath provided richly for us; he hath brought us into the Wilderneſs, not to ſtarve us, but to try us; yet not above our meaſure: For he fed us with Manna from on high, with pure Honey and Water out of the Rock, and gave his good Spirit to ſuſtain us: By Night he was a Pillar of Fire to us, to comfort us; and by Day a Pillar of Cloud, to hide and ſhelter us. He was a Shadow of a mighty Rock, that followed us; and we never wanted a Brook by the way to refreſh us. Was God good to* Iſrael *Outward? much more hath he abounded to his Spiritual* Iſrael, *the proper Seed and Off-ſpring of himſelf. O the noble Deeds and valiant Acts, that he hath wrought in our Day for our Deliverance!*

rance! He hath caused One to chase Ten, and Ten an Hundred, and an Hundred a Thousand many a Time. None hath been able to snatch us out of his Hands, who abode in his Truth. For though the Winds have blown, and the Sea hath raged, yet hath he rebuked the Winds and the Sea for his Seed's sake: He hath said to the Winds, Be still; and to the Sea, Thus far shalt thou come, and no farther. He hath cast up a high Way for his Ransomed to walk in, so plain, that tho' a Fool he shall not Err therein. This is the Light, in which all Nations of them that are saved must walk for Ever.

And therefore, Friends, let us stay our Minds in the Light of the Lord for ever; and let the Awe, Fear, and Dread of the Almighty dwell in us; and let his Holy Spirit be known to be a Covering to us, that from the Spirit of this World we may be chastly kept and preserved unto God, in the Holy Light and Self-denying Life of Jesus, who hath offered himself up once for all, leaving us an Example that we should also follow his Steps; that as he our dear Lord and Master, so we his Servants, and Friends, and Children, might by the Eternal Spirit offer up our selves to God, in Body, in Soul, and in Spirit, which are his;

that we may be his Workmanship, created in Christ Jesus unto good Works, to the Praise of him that hath called us; which Calling is an high and an holy Calling, by the eternal Light and Spirit in our Consciences. O that it might for ever remain in high Estimation with us! And that it may be the daily Watch and Travel of us all, in the Presence of the Holy and Living God, that hath called us, to make our great Call and Election sure, which many have neglected to do, (who have been convinced by the blessed Light and Truth of Christ Jesus revealed in their Hearts, and who for a time have walked among us) have been overcome by the Spirit of this World, and turned their Hands from the Plough, and deserted the Camp of the Lord, and gone back into Egypt *again; whereby the Heathens have blasphemed, and the Way and People of the Lord greatly have suffered.*

Therefore, O my dear Friends and Brethren, in the Sense of that Life and Power, that God from Heaven so gloriously hath dispensed among us, and by which he hath given us multiplied Assurances of his Loving-kindness unto us, and crowned us together with Heavenly Dominion, and in which my Spirit is at this time broken before the Lord; do I most earnestly entreat

you to watch continually, leſt any of you, that have taſted of the good Word of God, and the Powers of the World to come, fall by Temptation; and by Careleſneſs and Neglect tempt the living God to withdraw his Fatherly Viſitation from any of you, and finally to deſert ſuch: For the Lord our God is a jealous God, and he will not give his Glory unto another. He hath given to Man all but Man himſelf, and him he hath reſerved for his own peculiar Service, to build him up a glorious Temple to himſelf; ſo that we are bought with a Price, and we are not our own.

Therefore let us continually watch, and ſtand in awe, that we grieve not his Holy Spirit, nor turn his Grace into Wantonneſs: But all of us let us wait, and that in a Holy Travel of Spirit, to know our ſelves ſealed by the Spirit of Adoption, unto the Day of our compleat Redemption; when not only all our Sins, but all Sorrows, Sighings and Tears ſhall be wiped away from our Eyes; and everlaſting Songs of Joy and Thankſgivings ſhall melodiouſly fill our Hearts to God, that ſits upon the Throne, and to his bleſſed immaculate Lamb, who by his moſt precious Blood ſhall have compleatly redeemed us from the Earth, and written our Names in the Book of Life. Friends,

Friends, *The Spirit of the Lord hath often brought you into my Remembrance, ſince I have been in this deſolate Land; and with Joy unutterable have I had ſweet and precious Fellowſhip with you in the Faith of Jeſus, that overcometh the World: For, though abſent in Body, yet preſent in him that is Omnipreſent. And I can truly ſay, you are very near and very dear unto me; and the Love that God hath raiſed in my Heart unto you, ſurpaſſes the Love of Women. And our Teſtimony, I am well ſatisfied, is ſealed up together. And I am well aſſured, that all that love the* Light, *ſhall endure to the End throughout all Tribulations, and in the End obtain Eternal Salvation.*

And now, Friends, *as I have been Travelling in this dark and ſolitary Land, the great work of the Lord in the Earth has been often preſented unto my view, and the Day of the Lord hath been deeply upon me, and my Soul and Spirit hath frequenty been poſſeſſed with an holy and weighty Concern for the Glory of the Name of the Lord, and the ſpreading of his Everlaſting Truth, and the Proſperity of it through all Nations; that the very Ends of the Earth may look to him, and may know Chriſt the Light to be given to them*

hem for their Salvation. And when the Senſe of theſe things hath been deeply upon ne, an holy and ſtrong Cry God hath raiſed n my Soul to him, That we, who have known this fatherly Viſitation from on High, and who have beheld the Day of the Lord, the Riſing of the Sun of Righteouſneſs, who is full of Grace, nd full of Truth, and have beheld his Glory, and confeſſed it to be the Glory of the only begotten Son of God; and who by Obedience to his appearance re become the Children of Light, and f the Day, and as the Firſt-fruits to God after this long Night of Apoſtacy, night for ever walk and dwell in his oly Covenant, Chriſt Jeſus, the Light f the World; becauſe in him we have lways Peace, but out of him comes ll the Trouble.

And whilſt this Heavenly Senſe reſted ith me, the Lord God, *that made me, nd called me by his Grace unto Salvation, id it upon me, to viſit you in an holy xhortation. And it is the Exhortation f my Life at this time, in the earneſt and rvent Motion of the Power and Spirit of eſus, to beſeech you all, who are turned to e Light of Chriſt, that ſhineth in your earts, and believe in it; That you care-*

fully

fully and faithfully walk in it, in the ſame Dread, Awe and Fear, in which you began; that that holy Poverty of Spirit, that is precious in the Eyes of the Lord, and was in the Days of your firſt Love, may dwell and reſt with you; that you may daily feel the ſame Heavenly Hunger and Thirſt, the ſame Lowlineſs and Humility of Mind, the ſame Zeal and Tenderneſs, and the ſame Sincerity and Love unfeigned; that God may fill you out of his heavenly Treaſure with the Riches of Life, and crown you with holy Victory and Dominion over the God and Spirit of this World: That your Alpha *may be your* Omega, *and your* Author *your* Finiſher, *and your firſt* Love *your laſt* Love; *that ſo none may make Shipwrack of Faith, and of a good Conſcience, nor faint by the Way. And as in this State we are kept in holy Watchfulneſs to God, as in the beginning, the Table which our Heavenly Father ſpreads, and the Bleſſings with which he compaſſeth us about, ſhall not become a Snare unto us, nor ſhall we turn the* Grace *and* Mercies *of the Lord into Wantonneſs; but we ſhall Eat and Drink in an Holy Fear, Apparel our ſelves in Fear, Buy and Sell in Fear, Viſit one another in Fear; keep Meetings and there wait upon the Lord in Fear: Yea*

what

whatsoever we take in hand to do, it shall be in the holy Fear of God, and with an holy Tenderness of his Glory, and Regard to the Prosperity of his Truth: Yea, we shall deny our selves not only in the unlawful things, but in the things that are even lawful to us, for the sake of the many Millions that are unconverted to God.

For, my Friends and Brethren, God hath laid upon us (whom he hath honoured with the beginning of his great Work in the World) the Care both of this Age, and of the Ages to come; that they may walk, as they have us for Examples: Yea, the Lord God hath chosen you to place his Name in you; the Lord hath entrusted you with his Glory, that you might hold it forth to all Nations; and that the Generations unborn may call you Blessed.

Therefore, let none be Treacherous to the Lord, nor reward him Evil for Good; nor betray his Cause directly by wilful Wickedness, nor indirectly by Negligence and Unfaithfulness: But be Zealous and Valiant for Truth on Earth; let none be Slothful or Careless: O remember the Slothful Servant's State. And let the loving kindness of the Lord overcome every Soul to Faithfulness; For with him are Riches and Honour, and every good thing:

And

And whither ſhould any go? He hath the words of Eternal Life. O, let none looſe their Teſtimony, but hold it up for God; let thy Gift be never ſo ſmall, thy Teſtimony never ſo little. Through thy whole Converſation bear it for God; and be true to what thou art convinced of: And wait all upon the Lord, that you may grow in your heavenly Teſtimony; that Life may fill your Hearts, your Houſes, and your Meetings; that you may daily wait to know, and to receive Power to do the Will of God on Earth, as it is in Heavenn.

And, O! that the Croſs of Jeſus may be in high and honourable Eſteem with every one; that the Liberty of all may ſtand in the Croſs, which alone preſerveth: For it is the Power of God, that Crucifieth us to the World, and the World to us. And through Death, way is made unto Life and Immortality; which by this bleſſed Croſs, the Goſpel, the Power is brought to Light. So ſhall the Seed of Life that God hath ſown in our Hearts, grow; and in that Seed ſhall we all come to be Bleſſed, unto whom God hath appoonted the Dominion over us. And it is good for all to live under the Holy Government of it; for the Ways of it are the Ways of Pleaſantneſs, and all its Paths are Peace;

and

nd all that are born of it, can ſay, Thy cepter is a Scepter of Righteouſneſs. *And, O! That all Friends every where, ay continually bow unto his Righteous cepter, and keep to his holy Law, which s written in their Hearts; that it may e a Light to their Feet, and a Lanthorn o their Paths. So ſhall they come to itneſs that holy Promiſe made good unto hem,* That the Spirit, which I have given unto him, the Seed; and the Words, which I have put into his Mouth, ſhall not depart from him, or from his Seed, nor from his Seeds eed unto all Generations. *Isa.* 59. 21.

Wherefore, Friends, redeem the Time, ecauſe the Days are Evil; God hath gi-en you to ſee they are ſo: And be ye ſe-arated more and more, yea, perfectly diſ-ntangled from the Cares of this World. And be ye not cumbred with the many hings; but ſtand looſe from the things hat are ſeen, which are Temporal.

And you that are Poor murmur not; ut be Patient, and truſt in the Lord, nd ſubmit to his Providence, and he will rovide for you, that which is convenient or you, the Days of your appointed Time. And you that are Rich, keep in the Mode-ation, and ſtrive not to multiply Earthly

Trea-

Treasure, nor to heap up uncertain Riches to your selves; but what God hath given you more than what is convenient for your own Use, wait for his Wisdom, to employ it for his Glory; that you may be faithful Stewards of this World's Mammon; and the Lord God shall reward you into your Bosoms, of the Riches of that Kingdom that shall never have an End.

O my Friends and Brethren, whether Rich or Poor, in Bonds or at Liberty, in whatsoever State you are, the Salutation of the universal Life of Jesus is to you. And the Exhortation is, to bow to what is made known unto you; and in the Light, by which ye have received in measure the Knowledge of God, watch and wait diligently to the farther Revelation of the Mind and Will of God unto you, that ye may be endued from on High with Power and Might in your inward Man, to answer the Call and Requirings of the Lord; that ye may be enabled to make known to the Nations, what is the Riches of the Glory of this blessed Mystery in the Gentiles; which is Christ Jesus the Light of the World, in you the Hope of Glory. For this I have to tell you in the Vision of the Almighty, that the Day of the breaking up of the Nations about you, and of the

sounding

ounding of the Gospel Trumpet unto the nhabitants of the Earth, is just at the Door: And they that are worthy, who have ept their Habitation from the beginning, nd have dwelt in the Unity of the Faith hat overcometh the World, and have kept he Bond of Peace. The Lord God will mpower and spirit you to go forth with is Everlasting Word and Testament to waken, and gather, Kindreds, Lanuages, and People to the Glory of he rising of the Gentiles Light; who s God's Salvation unto the Ends of he Earth.

And I must tell you, that there is a Breathing, Hungering, Seeking People, olitarily scattered up and down this great Land of Germany, where the Lord hath ent me; and I believe it is the like in ther Nations. And as the Lord hath aid it upon me, with my Companions, to eek some of them out, so have we found everal in divers places. And we have ad many blessed Opportunities amongst hem, wherein our Hearts have greatly ejoyced; having been made deeply sensile of the Love of God towards them, and f the great openness and tenderness of Spirit in them, to receive the Testimony f Light and Life through us. And we

have

have a ſtedfaſt belief, that the Lord wi
carry on his Work in this Land effectu
ally; and that he will raiſe up thoſe
that ſhall be as Miniſters of his Eterna
Teſtament amongſt them. And O! ou
deſire is, that God would put it into th
Hearts of many of his Faithful Wit
neſſes, to Viſit the Inhabitants of thi
Country, where God hath a great See
of People to be gathered; that hi
Work may go on in the Earth, til
the whole Earth be filled with hi
Glory.

And it is under the deep and weight
Senſe of this approaching Work, that th
Lord God hath laid it upon me, to writ
to you, to wait for the farther pouring
out of the Power and Spirit of the Lord
that nothing that is Careleſs, Sleepy
Earthly, or Exalted, may get up, where
by to diſpleaſe the Lord, and cauſe him
to withdraw his ſweet and preſerving Pre
ſence from any that know him. But le
all keep the King of Righteouſneſs hi
Peace, and walk in the Steps of the Flock
of the Companions: For Withering an
Deſtruction ſhall come upon all ſuch as de
ſert the Camp of the Lord, or with thei
murmuring Spirit diſquiet the Heritag
of God; for they are greater Enemies t

Sion's

ion's *Glory, and* Jeruſalem's *Peace, than* e *open Armies of the* Aliens.

And it is a Warning to all, that make ention *of the Name of the Lord in this* iſpenſation *he hath brought us to, That* ey *have a care how they let out their* inds *in any wiſe to pleaſe the Luſts of* e *Eye, the Luſts of the Fleſh, and the* ide *of Life; which are not of the Fa-* er, *but of this World: Leſt any be ex-* ed *in a Liberty, that maketh the Croſs* Jeſus *of none effect, and the Offence* reof *to ceaſe: For ſuch will become as* lt *that hath loſt its Savour, and at laſt* ll *be trod under the feet of God, and* en. *For the Lord will withdraw his* ily *Preſence, and the Fountain will come* e *ſealed up, and the Well of Salvation* ſtopped *again.*

Therefore, *as all would rejoice in the* of God's *Salvation, let them wait for* ſaving *Power, and dwell in it; that,* owing *the Myſtery of the Work of Rege-* ation, *Chriſt formed in them the Hope* their *Glory, they may be able in the mo-* of *him, that hath begotten them* ough *Death to Life, to go forth and* lare *the Way of Life and Salvation.*

And all you, that are Young, Convin- of *the Eternal Truth, come into it,*

and

and then you will feel the Virtue of it
And ſo, you will be Witneſſes, otherwiſ
Vain Talkers, Wells without Water
Clouds without Rain; for which
State is reſerved the Blackneſs of Dark
neſs for Ever.

Wherefore gird up the Loins of your
Minds, and be ſober, and tempt not God
but receive the Day of your Viſitation, an
walk worthy of ſo great a Love, and deligh
to retain God in your Knowledge; an
grieve not his Holy Spirit, but join to it
and be led by it, that it may be an Earneſ
to you of an Eternal Inheritance.

And take up your daily Croſs, and follo
Chriſt, and not the Spirit of this World
He was meek aud lowly, he was humble an
plain; he was few in Words, but might
in Deeds: He loved not his Life unt
Death, even the reproachful Death of th
Croſs; but laid down his Life, and becam
of no Reputation, and that for the Rebelli
ous. O the Height, and the Depth
the Length, and the Breadth; yea, the
Unſearchableneſs of the Love of God
in Chriſt Jeſus.

Wherefore, while it is to Day, hearke
to his Voice, and harden not your Hearts:
And make no Bargains for your Self, nei
ther conſult with Fleſh and Blood; but le
th

e Lord be your Light, and your Salvation: him be the Strength of your Life, and e Length of your Days. And this know ſuredly, that none ever truſted to the ord, and were confounded,

Wherefore hold up your Teſtimony for od; as ye would enjoy he Encreaſings of s Life and Love: And let your Light ine, and confeſs him before the whole orld. Smother not his Appearance, nei-er hide thy Candle, God hath lighted in ee, under a Buſhel; for Chriſt walketh ong his Candleſticks of pure and tried old. Wherefore ſet thy Light upon a ndleſtick, and ſhew forth thy good Con-rſation in Meekneſs, and Godly Fear, at thou mayſt become a good Example; d others beholding thy good Works, may rifie God. But for the Rebellious, the arful; and the Unbelieving, the Day ſlens upon ſuch, that the things that long to their Eternal Peace, ſhall be hid m their Eyes for ever.

And all you my dear Friends and Bre-ren, who are in Sufferings for the Teſti-ny of Jeſus, and a good Conſcience; look to Jeſus, the Author and Finiſher of your ith; who for the Joy that was ſet before n, endured the Croſs, and deſpiſed the ame; and is ſate down at the Right Hand

of

of the Father in the heavenly Place; into which, if you faint not, you ſhall all be received, after the Days of your Pilgrimage ſhall be at an End, with a Well done, good and Faithful Servant.

And though theſe Afflictions ſeem not joyous, but grievous for the preſent; yet a far more exceeding weight of Glory ſtands at the Door.

Wherefore count it all Joy you fall into theſe Trials, and perſevere to the End, knowing that he that ſhall come, will come, and will not tarry, and that his Reward is with him. Remember the Martyrs of Jeſus, that loved not their Lives to the Death for his Name's-ſake, that hath called them. And Jeſus himſelf, that made a good Confeſſion before Pontius Pilate; *who had conſecrated through his Blood a new and living Way for all, that come unto God by him, who is made an High Prieſt, higher than the Heavens, one that can be touched and moved; and is daily touched and moved with our Weakneſs and Infirmity; that through him we may be made ſtrong in the Lord, and more than Conquerers through him that hath loved us.*

Wherefore let it not ſeem, as if ſome ſtrange thing had happened to you, for all theſe things are for the Trial of your

Faith

aith; which is more precious than the old that perisheth. 'Tis the Old Quarrel, Children of this World, against the Children of the Lord; those that are born after the Flesh, Warring against those that are born after the Spirit; Cain *against* Abel, *the Old World against* Noah, Sodomites *against* Lot, Hagar *against* Sarah, Ishmael *against* Isaac, Esau *against* Jacob, Egyptians *against* Israelites, *the* False Prophets *again the* True Prophets, Isaiah, Jeremiah, *&c. The* Jews *under the Profession of the Letter of the Law, against* Christ, *that came to fulfil the Law, and all his Spiritual Followers and Disciples: And all the False Apostate Christians against the True and Spiritual Christians and Martyrs of Jesus.*

So, your Conflict is for the Spiritual Appearance of Christ Jesus against those that profess him in Words, but in Works and Conversation every day deny him; doing despite to the Spirit of Grace in themselves, and those that are led by it. But though Gog *and* Magog *shall gather themselves together to lay waste the City of God; yet the Lord hath determined their Destruction, and he will bring it to pass.*

Wherefore rejoyce, O thou little Hill God, and clap thy Hands for Joy;

for he that is Faithful and True, Juſt and Righteous, and able to deliver thee, dwells in the midſt of thee: Who will cauſe thee to grow and increaſe till thou becomeſt a great Mountain till thou becomeſt the Praiſe of the whole Earth, and the whole Earth be filled with thy Glory.

And to you all, who are the followers of the Lamb of God, who was dead, but is alive and lives for evermore; who is riſen in your Hearts, as a bright ſhining Light and is leading you out of the Nature and Spirit of this World, in the Path of Regeneration. I have this to ſay by way of hope Encouragement unto you all; the Lord God Eternal that was, and is, and is to come, hath reſerved for you the Glories of the laſt Days: And if ſo be, that the Followers and Martyrs of Jeſus in Ages paſt when the Church was going into the Wilderneſs, and his Witneſſes into Sackcloath were notwithſtanding ſo Noble and Valiant for the Truth on Earth, that they loved not their Lives unto Death, and ſuffered joyfully the Spoiling of their Goods for the Teſtimony of Jeſus, how much more ought you all to be encouraged unto Faithfulneſs who are come to the Reſurrection of the Day, which ſhall never more be eclipſed

u which the Bridegroom is to come, to etch you his Spouſe out of the WIL-DERNESS, *to give you Beauty for Aſhes, and the Garment of Praiſe for the* SPIRIT *of* HEAVINESS; *ho will cover you with his Spirit, and a-orn you with his fine Linnen, the Righ-eouſneſs of the Saints. Lean upon his Breaſt for ever; and know your joyning n an Everlaſting Covenant with him, hat he may lift up the Light of his Coun-enance upon you, and delight to do you Good; that in bleſſing he may bleſs you, ncreaſe you, and multiply you in all Spi-itual Bleſſings now and for ever; that to God through him, you may live all the Days of your appointed Time. To whom e Glory and Honour, Praiſes and Thanks-ivings in the Church throughout all Ages, nd for Ever.*

I am,

In the Faith, Patience, Tribulation and Hope of the Kingdom of Jeſus, your Friend and Brother.

WILLIAM PENN.

My Companions in the Labour and Travel of the Teſtimony of Jeſus, ſalute you all in the Love of our God. We have paſſed through ſeveral Cities of Germany, *and are now at* Franckfort, *where the Lord hath given us Three bleſſed Opportunities with a ſerious and ſeeking People; whereof, as in other places of this Country, many of them are Perſons of great Worldly Quality. Bleſſed be the Name of the Lord, to whom be Glory for Ever.*

Franckfort, *the* 22*d of the* 6*th Month*, 1677. W. P.

Criſheim 23. 6. 5.

The Fifth Day we arrived by the way of *Worms* at *Criſheim* in the *Paltzgrave*'s Country, where we found to our great Joy, a Meeting of tender and faithful People: But it ſeems the Inſpector of the Calviniſts had injoyned the Vaught, or chief Officer, not to ſuffer any Preaching to be among our Friends; who (Poor Man) fearing the Indignation of the Clergy, came next Day to deſire Friends not to ſuffer any Preaching to be amongſt them, leſt he ſhould be turned out of his Place. To whom we deſired Friends to ſay, that

f he pleaſed he might apprehend us, nd carry us to the Prince, before whom we ſhould give an Account of ur Teſtimony.

But, bleſſed be the Lord, we enjoyd our Meeting quietly and comfortably; of which a Coach full from *Worms* nade a part, amongſt whom was a Governour of that Country, and one f the chief Lutheran Prieſts.

It came upon me in this Place to ſalute the Princeſs and Counteſs with this following Epiſtle.

A Salutation to *Elizabeth* Princeſs Palatine, and *Anna Maria d' Hornes* Counteſs of *Hornes*, at *Herwerden* in *Germany*.

My worthy Friends,

SUCH as I have, ſuch I give unto you, the dear and tender Salutation of Light, Life, Peace and Salvation by Jeſus Chriſt, the bleſſed Lamb of God; with the unſpeakable Joy of which he hath

repleniſhed my Soul at this time, that my Cup overfloweth; which is the reward of them that chearfully drink his Cup of Tribulations, that love the Croſs, and triumph in all the Shame, Reproaches and Contradictions of the World that do attend it. My God take you by the Hand, and gently lead you through all the Difficulties of Regeneration; and as you have begun to know and love his ſweet and tender Drawings, ſo reſign the whole Conduct of your Lives to him.

Diſpute not away the precious Senſe that you have of him, be it as ſmall as a Grain of Muſtard-ſeed, which is the leaſt of all Seeds, there is Power in it (if you do but believe) to remove the greateſt Mountains of Oppoſition. O precious is this Faith, yea, more precious than the Glory and Honour of this World that periſheth: It will give Courage to go with Chriſt before Caiaphas *and* Pilate; *yea, to bear his Croſs without the Camp, and to be Crucified with him, knowing that the Spirit of God and of Glory ſhall reſt upon them. To the Inheritors of this Faith is reſerved the Eternal Kingdom of Peace and Joy in the Holy Ghoſt.*

O be you of that little Flock unto whom Jeſus ſaid, Fear not, for it is my Fa-

ther's

ner's good pleaſure to give you a Kingdom: *And to be of this Flock, you muſt become as Sheep; and to be as Sheep, you muſt become Harmleſs; and to become Harmleſs, you muſt hear and follow the Lamb of God; as he is that bleſſed Light which diſcovereth and condemneth all the unfruitful Works of Darkneſs, and maketh Harmleſs as a Dove; which word,* All, *leaveth not one Piccadillo or Circumſtance undiſcovered or unjudged; and the word* Darkneſs *taketh in the whole Night of Apoſtaſie; and the word* Unfruitful, *is a plain Judgment againſt all thoſe dark Works. Wherefore, out of them all come, and be you ſeparated; and God will give you a Crown of Life, which ſhall never fade away.*

O! the lowneſs and meanneſs of thoſe Spirits that deſpiſe or neglect the Joys and Glories of Immortality, for the ſake of the things which are ſeen that are but Temporal, debaſing the Nobility of their Souls, abandoning the Government of the Divine Spirit, and embracing with all ardency of Affection the ſenſual Pleaſures of this Life; but ſuch as perſevere therein, ſhall not enter into God's Reſt for Ever.

But this is not all that hindereth and obſtructeth in the holy Way of Bleſſedneſs;

for there is the World's Fear as well as the World's Joy that obſtructeth many, or elſe Chriſt had not ſaid, Fear not, *to his little Flock. The Shame of the Croſs is a Yoke too uneaſie, and a Burden too heavy for Fleſh and Blood to bear, 'tis true; but therefore ſhall Fleſh and Blood never enter into the Kingdom of God. And not to them that are born of the Fleſh, but to thoſe that are born of the Spirit through the Word of Regeneration, is appointed the Kingdom, and that Throne which ſhall judge the Twelve Tribes of* Iſrael, *and all the World. The Lord perfect what he hath begun in you, and give you Dominion over the Love and Fear of this World.*

And, my Friends, if you would profit in the Way of God, deſpiſe not the Day of ſmall things in your ſelves: Know this, that to deſire and ſincerely to breath after the Lord, is a bleſſed State; you muſt ſeek before you find. Do you believe? Make not haſte, extinguiſh not thoſe ſmall Beginnings by an over-earneſt or impatient deſire of Victory. God's time is the beſt time; be you faithful, and your Conflict ſhall end with Glory to God, and the Reward of Peace to your own Souls. Therefore love the Judgment, and love the Fire; ſtart not aſide, neither flinch from

the

the ſcorchings of it, for it will purifie and refine you as Gold ſeven times tried; then cometh the Stamp and Seal of the Lord upon his own Veſſel, Holineſs to him for Ever; *which he never gave, nor will give to reprobate Silver, the ſtate of the Religious Worſhippers of the World. And herein be comforted, that* Sion *ſhall be redeemed through Judgment, and her Converts through Righteouſneſs; and after the appointed time of Mourning is over, the Lord will give Beauty for Aſhes, the Oyl of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs. Then ſhall you be able to ſay,* Who is he that condemneth us? God hath juſtified us; here is no Condemnation to us that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.

Wherefore, my dear Friends, walk not only not after the Fleſhly Luſts, but alſo not after the Fleſhly Religions, and Worſhips of the World: For that that is not born of the Spirit is Fleſh; and all Fleſh ſhall wither as the Graſs, and the Beauty of it ſhall fade away, as the Flower of the field, before God's Sun that is riſen, and ſhining. But the Word of the Lord in which is Life, and that Life, the Light of Men, ſhall endure for Ever, and give

Life Eternal to them that love, and walk in the Light.

And I intreat you, by the Love you have for Jesus, have a care how you touch with fleshly Births, *or say* Amen, *by Word or Practice, to that which is not born of the Spirit: For God is not to be found of that, in your selves or others, that calleth him Father, and he hath never begotten it in them; that Latitude and Conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the Soul in its Acquaintance, and intimate Communion with the Lord.* Without me, *saith Jesus,* you can do nothing; and all that came before me are Thieves and Robbers. *If so, O what are they that Pray, and Preach, and Sing without Jesus, and follow not him in those Duties, but even in them Crucifie him? O that I may find in you an Ear to hear, and an Heart to perceive, and embrace these Truths of Jesus.*

And I can say, I have great cause to hope, and patiently to wait till the Salvation of God be further revealed to you, and the whole Family; with whom (I must acknowledge) I was abundantly refreshed and comforted, in that God in measure, made known the Riches of his Grace, and Opera-

tion

tion of his Celeſtial Power to you; and his Witneſs ſhall dwell with you, (if we never ſee you more) that God magnified his own Strength in our Weakneſs. With him we leave our Travels, affectionately recommending you to his Holy Spirit of Grace, that you may be conformed to the Image of his own dear Son, who is able and ready to preſerve you. O ſtay your Minds upon him, and he will keep you in perfect Peace, and abide with you for Ever. The Almighty take you into his holy Protection now and for Ever.

I am,
Your true Friend ready to ſerve you, with Fervent Love in the Will of God,

WILLIAM PENN.

My dear Companions do, with me, give you the dear Salutation of unfeigned Love, and thoſe in the Family that love and deſire to follow the Lord Jeſus in Sincerity and Truth without wavering.

P. S. We are this Evening bound towards *Manheim*, the Court of the Prince *Palatine*, and travell'd about Twelve Engliſh Miles on Foot.

That

Franken-thall. 25. 6. 7. That Night we lodged at *Francken-thall*, and got next Morning, being the Seventh Day of the Week, to *Man-heim*; but were diſappointed of our Deſign, which was to ſpeak with the Prince, for he was gone the Day before to *Heydelbergh*, his chief City, about Fifteen Engliſh Miles from that Place. And conſidering that by reaſon of the Meeting next Day with Friends at *Criſheim* already appointed, we could neither go forward, nor ſtay till he returned; and yet being not clear to come away, as if we had never endeavoured to viſit him, it was upon me to write him this following Letter, to let him know we had been there, and briefly our end in coming.

Man-heim.

To the Prince Elector Palatine of *Heydelbergh*.

Great Prince,

IT *would ſeem ſtrange that I, both a Stranger, and a Subject, ſhould uſe this freedom of Addreſs to a Prince, were he not one, whoſe Actions ſhew him to be*

of

a free Disposition, and easie Access to all. Would to God all Princes were of that mind! But I have not chosen this way of Application, I am driven to it by the disappointment thy absence from this Court gave me, and the necessity I am under to expedite my Return. And though I cannot so fully, and consequently not so clearly, express by Letter the Grounds inducing me to attempt this Visit; yet this being all the way that is left me, I shall declare them as well as I can.

In the first place, I do with all sincere and Christian respect, acknowledge and commend that indulgence thou giveſt to all People Professing Religion, Dissenting from the National Communion: For it is in it self a most Natural, Prudent *and* Christian *thing.*

Natural, *because it preserves Nature from being made a Sacrifice to the savage fury of fallible, yet proud Opinions, outweighing Men of Parts, Arts, Industry and Honesty, the grand Requisites of Humane Society; and exposing them and their Families to utter Ruin for meer Nonconformity, not to Religion, but to Modes and Fashions in Religions.*

Christian, *since the contrary expresly contradicteth both the Precept and Example*

ple of Christ, who taught us to love Ene-
mies, not to abuse our Friends, and tri-
umph in the Destruction of our harmless
Neighbours. He rebuked his Disciples,
when they called for Fire from Heaven upon
Dissenters, it may be Opposers: Certainly
then, he never intended that they should
kindle Fire on Earth to devour Men for
Conscience. And if Christ (to whom all
Power was given) and his Holy Apostles
refused to imploy Humane Force and Ar-
tifice so much as to conserve themselvs, 'tis
an Arrogancy every way indefensible in
those that pretend to be their Followers
that they assume an Authority to supersede,
controul and contradict the Precepts and
Examples of Christ and his Apostles,
whose Kingdom not being of the nature
of this ambitious violent World, was not
erected or maintained by those Weapons
that are Carnal, but Spiritual and In-
tellectual, adæquate to the Nature of the
Soul, and mighty through God to cast down
the Strong-holds of Sin, and every Vain
Imagination exalted in Man above the
lowly meek Fear of God, that ought to
have the pre-eminence in the Hearts of the
Sons of Men.

Indulgence is Prudent, *in that it pre-*
serveth Concord: No Kingdom divided
against

gainſt it ſelf, can ſtand. It encourageth Arts, Parts and Induſtry, to ſhow and improve themſelves, which indeed are the Ornaments, Strength and Wealth of a Country: It encourageth People to tranſplant into this Land of Liberty, where the Sweat of the Brow, is not made the Forfeit of the Conſcience.

And, laſtly, it rendereth the Prince peculiarly Safe and Great. Safe, becauſe all Intereſts, for Intereſt ſake are bound to love and court him. Great, in that he is not govern'd or clogg'd with the Power of his Clergy, which in moſt Countries is not only a Co-ordinate Power, a kind of Duumvirateſhip in Government, Imperium in Imperio, at leaſt an Eclipſe to Monarchy, but a Superior Power, and rideth the Prince to their Deſigns, holding the Helm of the Government, and ſteering not by the Laws of Civil Freedom, but certain Eccleſiaſtical Maxims of their own, to the Maintenance and Enlargement of their Worldly Empire in their Church. And all this Villany acted under the ſacred, peaceable and alluring Name of Chriſt, his Miniſtry and Church; though as remote from their Nature, as the Wolf from the Sheep, and the Pope from Peter.

The

The next thing I ſhould have taken the liberty to have diſcours'd, would have been this; What encouragement a Colony of vertuous and Induſtrious Families might hope to receive from Thee, in caſe they ſhould tranſplant themſelves into this Country, which certainly in it ſelf is very excellent, reſpecting Taxes, Oaths, Arms, &c.

Further, to have repreſented the condition of ſome of our Friends, and thy own Subjects; who though they are liable to the ſame Tax as Menniſts, *&c. (not to part the Caſe of other Diſſenters) yet the* Vaught *of the Town where they live, came yeſterday to forbid all Preaching among them, which implies a ſort of Contradiction to the Indulgence given.*

And in the laſt place, for as much as all Men owe their Being to ſomething greater than themſelves, to which 'tis reaſonable to believe they are accountable, from whence follow Rewards or Puniſhments.

I had an earneſt deſire to have ſpoken of the Nature, Truth, Uſe, Benefit and Reward of Religion, and therein, as to have diſcours'd what is Chriſtian Religion in it ſelf, (freed from thoſe unreaſonable Garbs ſome Men make it to wear, ſo juſtly offenſive to wiſe and thinking Men) and to have proved the Principle and Life of

the People in ſcorn called Quakers, to have been ſuitable to the true Followers of Holy Jeſus. But as the Particulars would ſwell a Letter to a Book, I ſhall take the freedom to preſent thee upon my Return with ſome Tracts treating upon all theſe Subjects.

Prince, my Soul is filled with Love and Reſpect to thee and thy Family; I wiſh you all true and laſting Felicity, and earneſtly deſire that you may never forget your Afflictions, and in the remembrance of them be dehorted from thoſe Luſts and Impieties, which draw the Vengeance of Heaven upon the greateſt Families on Earth, that God may look upon you with the favourable Eye of his Providence. And bleſſed is that Man, whoſe God (by Profeſſion) is the Lord in reality, viz. that is ruled and governed by the Lord, and that lives in ſubjection to his Grace; that having a Divine Senſe of God in his Heart, delights to retain that Senſe and Knowledge of him, and be meditating in his Noble Royal Law, that converts the Soul to God, and redeems Man from the ſenſual Pleaſures of this World, to the true Satisfaction of the Intellectual and Divine Life. O the meanneſs and lowneſs of their Spirits, that abandon themſelves to the Government

vernment of Senſe, the Animal Life, there-by debaſing their Natures, rejecting the Divine Light, that ſhineth in their Hearts, ſaying, Let us Eat and Drink, for to-morrow we ſhall Die; *forgetting whence they are deſcended, and not conſidering the Peace and Joy of the Vertuous!*

I deſire that the Lord would put it into thy Heart to think of thy latter End, and with the Light of Chriſt in thy Conſcience examine how it ſtands with thy Soul, that thou mayeſt know, and diligently watch to do thoſe things that belong to thy Eternal Peace.

One thing more give me leave to recommend to thee, and that is, to be very careful of inculcating generous, free and righteous Principles in thy Son, who is like to ſucceed thee, that when thou art gone, the Reputation of the Country may not ſink by contrary Practices, nor the People of diverſe Judgments (now thy Subjects) be disappointed, diſtreſſed or ruined. Which with ſincere deſires for thy temporal and eternal Good, conclude this,

Thy unknown, but ſincere Friend,

From Manheim, 25th *of* 6th *Month*, 1677.

WILLIAM PEN

Whi

Which being done, and having re-
freſhed our ſelves, we returned that
Night by the *Rhine* to *Worms*; from Worms.
whence we the next Morning (being 26. 6. 1.
the Firſt Day of the Week) walked on
Foot to *Criſheim*, which is about Six Criſheim.
Engliſh Miles from *Worms*. We had
a good Meeting from the Tenth, till
the Third Hour, and the Lord's Pow-
er ſweetly opened to many of the In-
habitants of the Town that were at
the Meeting; yea, the *Vaught* or chief
Officer himſelf, ſtood at the Door be-
hind the Barn, where he could hear
and not be ſeen; who went to the
Prieſt, and told him, that it was his
Work, if we were Hereticks, to diſco-
ver us to be ſuch, but for his part, he
had heard nothing but what was good,
and he would not meddle with us.

In the Evening we had a more reti-
red Meeting of the Friends only, very
weighty and tender; yea, the Power
roſe in an high operation among them,
and great was the Love of God that
roſe in our Hearts at the Meeting to
viſit them; and there is a lovely, ſweet
and true Senſe among them: We were
greatly comforted in them, and they
were greatly comforted in us. Poor

Hearts,

Hearts, a little handful ſurrounded with great and mighty Countries of Darkneſs; 'tis the Lord's great Goodneſs, and Mercy to them, that they are ſo finely kept, even natural in the Seed of Life. They were moſt of them gathered by dear *William Ames*.

The next Morning we had another Meeting, where we took our leave of them, and ſo came accompanied by ſeveral of them to *Worms*; where having refreſh'd our ſelves, we went to viſit the Lutheran Prieſt, that was at the Meeting the Sixth Day before at *Creſheim*; he received us very kindly, and his Wife, not without ſome ſenſe of our Teſtimony. After we had diſcours'd about an Hour with him, of the true and heavenly Miniſtry and Worſhip, and in what they ſtood, and what all People muſt come unto, if ever they will know how to Worſhip God aright, we departed, and immediately ſent them ſeveral good Books of Friends, in *High-Dutch*.

Worms. 27. 6. 1.

Immediately we took Boat, about the Third Hour in the Afternoon, and came down the River *Rhine* to *Mentz*, where we arrived about the Fifth Hour in the Morning; and immedi-

Mentz. 28. 6. 3.

ately

tely took an open Chariot to *Franck-* Franck-
fort, where we came about the Firſt fort.
Hour in the Afternoon.

We preſently informed ſome of thoſe People that had received us the Time before, of our return to that City, with deſires that we might have a Meeting that Afternoon; which was readily granted us by the Noble Women, at whoſe Houſe we met, whither reſorted ſome that we had not been before. And the Lord did, after a living manner, open our Hearts and Mouths amongſt them, which was received by them as a farther confirmation of the coming of the Day of the Lord unto them; yea, with much joy and kindneſs they received us.

The Meeting held till the Ninth Hour at Night; they conſtrained us to ſtay and eat with them, which was alſo a bleſſed Meeting to them. Before we parted, we deſired a ſelect Meeting the next Morning at the ſame Place, of thoſe that we felt more inwardly affected with Truth's Teſtimony, and that were neareſt unto the State of a Silent Meeting; which they chearfully aſſented to.

We

We went to our Lodging, and the
29. 6. 4. next Morning we returned unto them
with whom we had a bleſſed and hea-
venly Opportunity, for we had room
for our Life amongſt them: It was a
among Faithful Friends; Life ran a
Oyl, and ſwom a-top of all.

We recommended a Silent Meetin
unto them, that they might grow int
an Holy Silence unto themſelves; tha
the Mouth that calls God *Father*, tha
is not of his own Birth, may be ſtop'd
and all Images confounded, that the
may hear the ſoft Voice of Jeſus to in
ſtruct them, and receive his ſweet Li
to feed them, and to build them up.

About the Ninth Hour we departe
from that Place, and went to *Vande*
Walls, where the Meeting was th
Time before, and there we had a mo
publick Meeting of all that pleaſed t
come. The Lord did ſo abundantl
appear amongſt us, that they wer
more broken than we had ſeen them
any time; yea, they were exceedin
tender and low, and the Love of Go
was much raiſed in their Hearts to th
Teſtimony. In this ſenſible frame w
left them, and the Bleſſings and Pea

f our Lord Jeſus Chriſt with and a-
nong them.

And after we had refreſh'd our ſelves
t our Inn, we took Boat down the
Main to *Mentz*, where we arrived a- Mentz.
out the Fifth Hour. 'Tis a great Ci-
y, but a dark and ſuperſtitious Place,
ccording to the Popiſh Way, and is
nder the Government of a Popiſh Bi-
hop. We ſtayed not longer there,
han till our Boat was ready, which
ight be better than half an Hour.
rom *Mentz* we went on our way
own the *Rhine* Six German Miles,
nd came that Night to *Hampack*: From Ham-
pack.
hence the next Morning we went, by 30. 6. 3.
Bacherach, *Coblentz*, and other places
pon the *Rhine*, to *Treſy* that Night, Treſy.
eing about Eleven German Miles.

Next Day (being the Sixth Day of
he Week) we got to *Cullen*, a great Cullem.
Popiſh City, about the Third Hour in 31. 6. 6.
he Afternoon.

We gave notice to a ſober Merchant
n that Town, a ſerious Seeker after
God, that we were there arrived; who
reſently came to us. We ſate down,
nd had a living and precious Opportu-
ity with him; opening to him the
Way of the Lord, as *it had been mani-*

feſted

feſted to us; intreating him, if he knew any in that City, who had deſires after the Lord, or that were willing to come to a Meeting, that he would pleaſe to inform them of our being here, and of our deſire to meet with them. He anſwered he would readily do it.

This Night, when we were in Bed, came the Reſident of ſeveral Princes (a ſerious and tender Man) to find us out: We had ſome diſcourſe with him, but, being late, he promiſed to ſee us the next Day.

1. 7. 7. The next Morning came the aforeſaid Merchant, informing us that it was a buſy Time, ſeveral preparing for the Maſs or great Fair at *Franckfort*; yet ſome would come, and he deſired it might be at his Houſe about Three in the Afternoon.

In the Morning we went to viſit that Reſident, whom we met coming to ſee us; but he returned and brought us to his Houſe. We had a good Time with him; for the Man is an antient Seeker, oppreſt with the Cares of this World, and he may be truly ſaid to mourn under them: His Heart was opened to us, and he bleſſed God *that he had lived to ſee us.* We gave him an

Account

Account how the Lord had appeared in the Land of our Nativity, and how he had dealt with us; which was as the cool and gentle Showers upon the dry and ſcorched Deſart. About Noon we returned Home, and after we had eaten, we went to the Merchant's Houſe to the Meeting; where came four Perſons, one of which was the Presbyterian Prieſt, who Preach'd in private to the Proteſtants of that Place, for they are no ways publickly allowed in that City. Surely the true Day and Power of the Lord made known it ſelf to the Conſciences of them preſent: Yea, they felt that we were ſuch as had been with Jeſus, and that had obtained our Teſtimony through the Sufferings and Travels of the Croſs. They were tender: The Reſident and Merchant conducted us to our Inn, and from thence to the Boat, being about even at Night. We ſet out towards the City of *Duysburgh*, of the Calviniſt Way, belonging to the Elector of *Brandenburgh*; in and near to which we had been informed there were a retired and ſeeking People.

We arrived there next Day about Noon, being the Firſt Day of the Week. Duysburgh. 2. 7. 1.

Week. The first thing we did after we came to our Inn, was to inquire out one Dr. *Mastricht* a Civilian, for whom we had a Letter to introduce us, from a Merchant of *Cullen*: Whom quickly finding, we informed him what we came about, desiring his Assistance; which he readily promised us. The first thing we offered was an Access to the *Counteß* of *Falchensteyn* and *Bruch*. He told us she was an extraordinary Woman, one in whom we should find things worthy of our Love; that he would write to her to give us an Opportunity with her; that the fittest time was the present time, in that we might find her at the Minister's of *Mulheim*, on the other side of the River from her Father's Castle; for that she used to come out the First Day Morning, and not return till Night. That we must be very shy of making our selves publick, not only for our own sakes, but for hers, who was severely treated by her Father for the Sake of those Religious Inclinations that appeared in her, although her Father pretended to be of the *Protestant Religion*.

We therefore diſpatched towards *Mulheim*, having received his Letter, and being alſo accompanied by him about one third of the way: But being ſix Engliſh Miles, and on foot, we could not compaſs the place before the Meeting was over; for it was paſt Three before we could get out for *Duysburgh*; and following that way which led to the back-ſide of the *Graef*'s Caſtle and Orchard, which was alſo a common way to the Town, (tho' if we had known the Country we might have avoided it) we met with one *Henry Smith*, Schoolmaſter and Catechizer of *Speldorp*, to whom we imparted our Buſineſs, and gave the Letter of Dr. *Maſtricht* of *Duysburgh* to introduce us to the Counteſs.

He told us, he had juſt left her, being come over the Water from Worſhip, but he would carry the Letter to her, and bring an Anſwer ſuddenly; but notwithſtanding, ſtaid near an Hour. When he came he gave us this Anſwer, *viz.* that ſhe would be glad to meet us, but ſhe did not know where; but rather inclined that we ſhould go over the Water to the Miniſter's Houſe, whither, if ſhe could,

ſhe would come to us; but that a ſtri
hand was held over her by her Fathe
After ſome more ſerious Diſcour
with him, concerning the Witneſs
God in the Conſcience, and the Diſc
very, Teſtimony, and Judgment
that *true Light*, unto which all mu
bow that would be Heirs of the Kin
dom of God (recommending him
the ſame) we parted; he returnin
homewards, and we advancing to t
Town. But being neceſſitated to pa
by her Father's Caſtle, who is Seigno
or Lord of that Country, it ſo fell ou
that at that very inſtant he came for
to walk: And ſeeing us in the Habit
Strangers, ſent one of his Attendan
to demand who, and from whence w
were? And wither we went? Callin
us afterwards to him, and asking
the ſame Queſtions. We anſwere
That we were Engliſhmen come fro
Holland, going no further in theſe Pa
Mul-heim. than his own Town of *Mulheim*. B
not ſhowing him, or paying him th
Worldly Homage and Reſpect whi
was expected from us, ſome of his Ge
tlemen ask'd us, if we knew whom w
were before? And if we did not uſe
deport our ſelves after another mann
befo

efore Noble-Men, and in the preſence
f Princes? We anſwered, We were
ot conſcious to our ſelves of any Diſ-
ſpect or Unſeemly Behaviour. One
f them ſharply replied, Why don't
ou pull off your Hats then? Is it re-
ect to ſtand covered in the preſence
f the Soveraign of the Country? We
ld them it was our practice in the
reſence of our Prince, who is a great
ing, and that we uncovered not our
eads to any but in our Duty to Al-
ighty God. Upon which the *Graef*
lled us *Quakers*, ſaying unto us, We
ave no need of *Quakers* here; get you
ut of my Dominions, you ſhall not
o to my Town.

We told him that we were an inno-
ent People that feared God, and had
ood-will towards all Men; that we
ad true Reſpect in our Hearts towards
im, and would be glad to do him any
eal Good or Service; and that the
ord had made it matter of Conſcience
o us, not to conform our ſelves to the
ain and fruitleſs Cuſtoms of this
World, or words to this purpoſe. How-
ver he commanded ſome of his Sol-
iers to ſee us out of his Territories;
o whom we alſo declared ſomewhat of

the Reaſon and Intention of our com
ing to that Place, in the Fear and Lov
of God; and they were civil to us.

We parted with much Peace an
Comfort in our Hearts; and as we pa
ſed through the Village where th
Schoolmaſter dwelt, (yet in the Domi
nions of the *Graef*) we called upon him
and in the ſenſe of God's Power an
Kingdom, open'd to him the Meſſag
and Teſtimony of Truth, which th
Man received with a weighty and ſer
ous Spirit. For under the Dominion o
the *Graef* there is a large Congregatio
of Proteſtants called *Calviniſts*, of
more Religious, Inward and Zealou
frame of Spirit, than any Body of Pe
ple we met with or heard of in *Germa*

After we had ended our Teſtimon
to him, we took our leave, deſirin
him not to fear, but to be of good Co
rage, for the Day of the Lord was ha
ning upon all the Workers of Iniquity
And to them that feared his Nam
where-ever ſcattered throughout th
Earth, he would cauſe the *Sun of Righ*
teouſneſs to ariſe and viſit them, wit
Healing under his Wings: And to remem
ber us with true Love and Kindneſs t
the *Counteſs*, Daughter to this *Grae*
an

nd to desire her not to be offended in
s, nor to be dismayed at the Displea-
ure of her Father, but Eye the Lord
hat hath visited her Soul with his holy
Light, by which she seeth the Vanity
f this World, and in some measure
he emptiness and deadness of the Reli-
gions that are in it, and he would pre-
erve her from the Fear of the Wrath of
Men, that worketh not the Righteous-
ness of God. So we left the Peace of Je-
sus with him, and walked on towards
Duysburgh, being about Six English
Miles from thence, and near the Eighth
Hour at Night. The Lord was with
us, and comforted our Hearts as we
walked, without any outward Guide,
through a tedious and solitary Wood,
about three Miles long, with the Joy of
his Salvation: Giving us to remember,
and to speak one unto another of his
blessed Witnesses in the Days past, who
wandred up and down like poor Pil-
grims and Strangers on the Earth, their
Eye being to a *City in the Heavens, that
had foundations, whose Builder and Maker
is God.*

Betwixt Nine and Ten, we reached
the Walls of *Duysburgh*, but the Gates
were shut, and there being no Houses

without the Walls, we laid us down together in a Field, receiving both natural and ſpiritual Refreſhment, bleſſed be the Lord. About Three in the Morning we roſe, ſanctifying God in our Hearts that had kept us that Night; and walked till Five, often ſpeaking one to another of the great and notable Day of the Lord dawning on upon *Germany*, and of ſeveral Places of that Land that were almoſt ripe unto Harveſt. Soon after the Clock had ſtruck Five, they opened the Gates of the City, and we had not long got to our Inn, but it came upon me, with a ſweet, yet fervent Power, to viſit this *Perſecuted Counteſs* with a Salutation from the Love and Life of Jeſus, and to open unto her more plainly the Way of the Lord; which I did in this following Epiſtle.

2. 7. 3.

Days-burgh.

To the Counteſs of *Falckenſteyn* and *Bruch*, at *Mulheim*.

My Dear Friend,

JESUS, *the Immaculate Lamb of God (grieved and Crucified by all the Workers of Iniquity) illuminate thy Under-*

Understanding, bless and be with thy Spirit for Ever!

Tho' unknown, yet art thou much beloved for the sake of thy Desires, and Breathings of Soul after the Living God: The Report whereof, from some in the same State, hath made deep impression of true Kindness upon my Spirit, and raised in me a very singular and fervent inclination to visit thee; and the rather, because of that **Suffering** *and* **Tribulation** *thou hast begun to endure for the sake of thy Zeal towards God, my self having from my Childhood been both a Seeker after the Lord, and a great Sufferer for that Cause, from Parents, Relations, Companions, and the Magistrates of this World. The Remembrance whereof hath so much the more endeared thy Condition unto me; and my Soul hath often, in the sweet Sense and Feeling of the holy Presence of God, and the precious Life of his dear Son in my Heart, with great tenderness, implored his Divine Assistance unto thee, that thou mayst both be illuminated to do, and made willing to suffer for his Name's sake; that the Spirit of God, and of Glory may rest upon thy Soul.*

And truly I can ſay, I felt the good Will of God, his holy Care, and heavenly Viſitation of Love to extend unto thee. But one thing more eſpecially lay upon my Spirit to have communicated unto thee, which made me the more preſſing for an Opportunity to ſpeak with thee, and that was this; That thou ſhouldeſt have a true, right and diſtinct Knowledge of thy own State, and what that is *which hath viſited thee; and* in what *thy Faith, Patience, Hope and Salvation ſtand;* where *to wait, and* how *to find the Lord, and* diſtinguiſh *between that which is born of God, and that which is not; both with reſpect to thy ſelf in all the Motions and Conceptions of thy Heart, and with reſpect to others in their Religious Worſhips and Performances; to the end that thou mayeſt not be deceived about the things relating to God's Kingdom, and thy Eternal Peace: This is of greateſt weight.*

Now know certainly, that which hath diſcovered unto thee the Vanities of the World, the emptineſs and the Fading of all earthly Glory, the Bleſſedneſs of the Righteous, and the Joy of the World that is to come, is the Light of Chriſt Jeſus where with he hath enlightned thy Soul: For in him was Life, and that Life is the Ligh

of Mankind, *John* 1. 4, 9. *Thus God promiſed by the Prophet* Iſaiah; *to* give him, *viz.* for a Light to lighten the Gentiles, and for his Salvation to the ends of the Earth. *So that Chriſt the Light is God's Gift, and eternal Life is hid in him; yea, all the Treaſures of Wiſdom and Knowledge, who is the Light of the Goſpel-Temple, true Believers,* Rev. 21. *And all that receive this Light into their Hearts, and bring their Deeds to it, to ſee in what ground they are wrought, whether in God or in the Evil One, and make this Bleſſed Light the Guide of their Life; fearing, with a holy Fear, to do any thing that this Light manifeſts to be Evil; waiting and watching with a godly Care to be preſerved blameleſs before the Lord: I ſay, all ſuch become Children of Light, and Witneſſes of the Life of Jeſus. O bleſſed wilt thou be for ever, if in the way of this Holy Light thy Mind walks to the End!*

Let This *that hath viſited thee lead thee; this* Seed *of* Light *and* Life, *which is the* Seed of the Kingdom; *yea, 'tis* Chriſt, *the true and only Seed of God, that viſited my Soul, even in my young Years; that ſpread my Sins in order before me, reproved me, and brought Godly Sorrow upon me; making me often to weep in ſolita-*

ſolitary Places, and ſay within my Soul, O that I knew the Lord as I ought to know him! O that I ſerved him as I ought to ſerve him! *Yea, often was there a great Concern upon my Spirit about my Eternal State, mournfully deſiring that the Lord would give my Soul reſt in the great Day of Trouble. Now was all the Glory of the World as a Bubble; yea, nothing was* dear to me that I might win Chriſt: *For the Love, Friendſhip and Pleaſure of this World were a Burden unto my Soul. And in this Seeking-ſtate I was directed to the* Teſtimony of Jeſus in my own Conſcience, as the true ſhining Light, giving me to diſcern the Thoughts and Intents of my own Heart. *And no ſooner was I turned unto it, but I found it to be that which from my Childhood had viſited me, though I diſtinctly knew it not: And when I received it in the Love of it, it ſhewed me all that ever I had done, and reproved all the unfruitful Works of Darkneſs; judging me as a Man in the Fleſh. and laying Judgment to the Line, and Righteouſneſs to the Plummet in me. And as by the* brightneſs of his coming *into my Soul, he diſcovered the Man of Sin there, upon his Throne, ſo by the* Breath of his Mouth

which

which is the two-edged Sword of his Spirit, he deſtroyeth his Power and Kingdom. And ſo having made me a Witneſs of the Death of the Croſs, he hath alſo made me a Witneſs of his Reſurrection. So that in good meaſure my Soul can now ſay, I am juſtified in the Spirit; and though the State of Condemnation *unto Death was* glorious, *yet* Juſtification *unto Life was, and is,* more glorious.

In this ſtate of the new Man all is new: Behold new Heavens, and a new Earth! Old things come to be done away; the old Man with his Deeds put off. Now new Thoughts, new Deſires, new Affections, new Love, new Friendſhip, new Society, new Kindred, new Faith; even that which overcometh this World, through many Tribulations; and new Hope, even that living Hope that is founded upon true Experience, which holds out all Storms, and can ſee to the Glory that is inviſible (to carnal Eyes) in the midſt of the greateſt Tempeſt.

Now it is the ſame bleſſed Seed of Light, Life and Grace, which from God the Father is ſown in thy Heart, and which hath moved and wrought there the Change which thou haſt witneſſed from the Spirit of this World: Turn to it, watch in it, that by it thou mayeſt be kept from all that it diſcovers

to

to be contrary to God; especially from thy self, from thy own runnings, willings and strivings: For whatsoever is not born of the Spirit is Flesh; and that inherits not the Kingdom of God; but all that sow to it shall inherit Corruption. By this thou wilt come to feel, not only all Sin to be a Burden, but all thy own Righteousness, yea, all Man's Righteousness to be a Burden. Thou wilt see the difference betwixt the Duties and Prayers which thou begettest, and the Duties and Prayers which in thy true silence, from all self-activity of Mind, the Lord begets in thee.

O that thou mightest know the Mystery of the new Birth, and what that is that can truly call God Father; *even that that is begotten of him, which liveth and breatheth, and hath its Beginning and Being in that Life which is hid with Christ in God, and by which it hath been quickened to the Knowledge and Worship of Christ and God. And this thou shalt not fail to know and enjoy, as thou patiently sufferest the Lord to work his own Work in thee by his own blessed Spirit. And that which will give thee to savour and discern the right Motions and Conceptions, Duties and Performances in thyself, from the false, will give thee to savour and discern that which is right from*

hat which is falſe in others; that which
s of God, from that which is of Man.

Have a Care of gathering of Sticks,
nd kindling a Fire of thy own, and then
ompaſſing thy ſelf about the Sparks of the
ire which thou haſt kindled, for the
nd of this State is to lye down in Sorrow;
ecauſe the heavenly Fire is abſent, which
naketh the Sacrifice acceptable: Yea, the
ord may ſtir in thy Heart, but thou
nayeſt bring forth: But he that gives to
onceive, he brings to the Birth, and he
iveth Power to bring forth acceptably:
or without Chriſt we can do nothing;
nd bleſſed are they that ſtir not before the
Angel moveth the Waters, and go not be-
ore Chriſt, but are led by him, and that
waken not their Beloved till he pleaſe;
n whoſe Hands the Times and the Seaſons
re. O bleſſed are they, whoſe Eyes are
pened to ſee him always preſent, a God al-
ays nigh at Hand; whoſe Hearts are
ayed upon his holy Appearance in them,
nd are thereby tranſlated into his Like-
eſs; whoſe Faith and Hope are in Chriſt
n them, the Hope of Glory.

My dear Friend, weigh theſe Things
ith a ſerious, retired, ſweet and tender
rame of Spirit; and the God that hath
alled me and thee, by the Light of his

dear

dear Son, open thy Understanding to perceive the Truth as it is in Jesus, and what is the Mystery of the Fellowship of the Saints in Light. So to the Lord I recommend thee, the Watchman and Keeper of Israel. *The Lord be thy Strength and holy Comfort, and speak Peace to thee, and never leave thee nor forsake thee till he hath conducted thee through all Tribulations to his everlasting Kingdom of Rest and Glory.*

O dear Heart, be valiant, and stay thyself upon Christ Jesus the Everlasting Rock, and feel him a Fountain in thy Soul; feel his Blood to cleanse, *and his Blood to* drink, *and his Flesh to* eat: *Feed upon him, for God hath given him for the Life of the World.*

I had seen thee, had not thy Father's strange sort of severity hindred. I confess, I do not use to be so treated in my own Country, where the Lord hath raised up many Thousands *of Witnesses, that he hath gathered out of all Sects and Professions, to Worship him, not in their Spirits or Wills, but in his Will, Spirit and Truth: And we are generally, after much Affliction and Suffering, in good Esteem, even with the great Ones of this World. And this let me add for thy*

parti-

rticular Comfort, that though I have en a Man of great Anguiſh and Sor-w, becauſe of the Scorn and Reproach hat hath attended my ſeparation from the Vorld, (having been taught of Jeſus to rn my back upon all for the ſake of hat Glory that ſhall be revealed) yet God's Honour I can ſay it, I have an Hundred Friends for One, yea, God ath turned the Hearts of my Enemies owards me; he hath fulfilled his Pro-iſe, to turn the Hearts of the Parents nto the Children. *For my Parents, hat once diſowned me for this bleſſed eſtimony's ſake, (of the Jew, Chri-ian, Circumciſion, and Baptiſm In-ard, againſt the Fleſhly Chriſtian) have ome to love me above all, and have left ne all; thinking they could never do and eave enough for me. O how good is the Lord! Yea, the Ways of his Mercy are ven paſt finding out.*

Wherefore, my dear Friend, *truſt in he Lord for Ever; and the God of* Abra-am, Iſaac, *and* Jacob, *the God of the Prophets and of the Apoſtles, the God of ll the Holy Martyrs of Jeſus, illuminate, ortifie and preſerve thee ſtedfaſt, that in he end thou mayeſt receive the Reward of Life and Eternal Salvation: To whom*

be

be Glory, and to the Lamb that ſits upo
the Throne, One God, and One Lor
bleſſed and magnified for Ever and Ever
Amen.

Thy great and faithfu
Lover for the bleſſe
and holy Truth's ſake

Duysburgh *the* 13*th of the* 7*th Month* S. N. 1677. W. Penn

The encloſed I received from a Religiou
Young Woman at Franckfort. *W*
have had a bleſſed Opportunity in thi
Town with ſome that have a deſire afte
the Lord, in which we are abundantl
comforted. We have juſt now receiv
ed thy Meſſage and Salutation fro
H. V. *which hath exceedingly refreſh*
ed and revived us; for our trouble wa
not for our ſelves, but for thee; and w
hope our Love will not turn to thy Diſ
advantage, for we mentioned nothin
of thy Name, nor the Name of any othe
Perſon, only that we deſired to ſpea
with the Miniſter of Mulheim, *an*
that was only to the Soldier. The Lor
made us a good Bed in the Fields, *an*
we were very well ſatisfied. We ar
going this Afternoon out of the Tow
toward

towards Weſel, *from thence to* Cleve, *and thence to* Herwerden *(the Lord willing) ſo Farewel in the Lord.*

Here followeth a Letter to her Father, the *Graef* of *Bruck* and *Falckenſteyn.*

To the *Graef* or *Earl* of *Bruck* and *Falckenſteyn.*

Friend,

I *Wiſh thy Salvation, and the Lord reward thee* Good *for the Evil that thou ſhewedſt unto me and my Friends the laſt Night, if it be his Will: But ſince thou art but a Mortal Man, one that muſt give an Account in common with all, to the Immortal God, let me a little expoſtulate with thee.*

By what Law on Earth are Men not Scandalous, under no Proſcription, harmleſs Strangers, about Lawful Occaſions, and Men, not Vagabonds, but of good Quality in their own Country, ſtopt, menaced, ſent back with Soldiers, *and that at Sun-ſet, expoſed to the* Night *in an unknown Country, and therefore forced to lie*

in

in the Fields: *I ſay, by what Law are we judged, yea, thus puniſhed before heard? Is this the* Law of Nations, or Nature, or *Germany*, or of Chriſtianity? *Oh! Where's Nature? Where's Civility? Where's Hoſpitality? But where's Chriſtianity all this while? Well, but we are* Quakers: Quakers! *What's that for a Name? Is there a Law of the* Empire *againſt that Name? No: Did we own it? No: But if we had, the Letters of that Name neither make up Drunkard, Whoremaſter, Thief, Murderer nor Traitor: Why ſo odious then? What harm hath it done? Why could* Jews *paſs juſt before us, that have Crucified Chriſt, and not* Quakers *that never Crucified him? But* Ignorance *is as well the Mother of* Perſecution *as* Devotion: *And the falſe* Chriſtian, *and the falſe* Jew *have but one Father.*

But, Argumentum ad hominem, *my Friend, bear with me a little: Art thou a Chriſtian? How canſt thou be* Rude, Uncivil, *and* Perſecute *then? Thou art to* Love Enemies, *not Abuſe Friends; harmleſs Strangers. Well, but this Life is dead, this Doctrine antiquated, Jeſus Chriſt turn'd out of doors, I perceive.*

What art thou for a Chriſtan? *A* Lutheran? *Yes; Canſt thou ſo lately forget*

the

he Practices of the Papiſts, *and with what Abhorrence thy Anceſtors declared a-ainſt ſuch ſort of Entertainment? Were ot they Deſpiſed, Mocked and Perſecuted? And are their Children treading in the teps of their old Enemies? Friend, 'tis ot Reformed* Words, *but a Reformed* Life *hat will ſtand thee in ſtead. 'Tis not to ive the life of the Unregenerate, Worldly-minded and Wicked, under the Profeſſion f the Saint's Words, that will give an Entrance into God's Reſt.* Be not deceiv-ed, ſuch as thou Soweſt, ſuch muſt thou Reap in the day of the Lord. *Thou art ot come to the* Berean-ſtate *that tried all hings, and therefore not Noble in the Chriſtian ſenſe. The* Bereans *were Noble, or they judged not before Examination.*

And for thy ſaying, We want no *Qua-kers* here, *I ſay,* under favour, you do: *For a true* Quaker *is one that* Trembleth *at the Word of the Lord, that worketh out his Salvation with fear and trembling, and all the Days of his appointed Time waiteth in the* Light *and* Grace *of God till his great Change cometh; and that taketh up the daily Croſs to his Will and Luſts, that he might do the Will of God manifeſted to him by the Light of Jeſus in his Conſcience; and according to the holy Precepts and Ex-*

amples

amples in the holy Scriptures of Truth, laid down by Jesus, and his Followers, for the Ages to come. Yea, he is one that Loveth *his Enemies, rather than feareth them; that* Blesseth *those that Curse him, and* Prayeth *for those that despitefully treat him; as God knoweth we do for thee. And, O that thou wert such a* Quaker! *Then wouldst thou* Rule for God, *and act in all things as one that must give an account to God for the Deeds done in the Body, whether Good or Evil. Then would* Temperance, Mercy, Justice, Meekness, *and the Fear of the Lord dwell in thy Heart, and in thy Family and Country. Repent, I exhort thee, and consider thy latter End, for thy Days are not like to be many in this World, therefore mind the things that make for thy Eternal Peace, lest Distress come upon thee as an Armed Man, and there be none to deliver thee.*

I am,

Thy Well-wishing Friend

W. P.

Duysburgh 3d 7th M. 1677. S. N.

This being done, we went to Dr. *Maſtricht*'s to inform him of what had ſt, who tho' of a kind Diſpoſition, d very friendly to us, yet ſeemed ſur-ized with fear (the common Diſeaſe this Country) crying out, *What will come of this poor Counteſs!* Her Father th called her *Quaker* a long time, be-ving himſelf very ſeverely to her, t now he will conclude ſhe is one in-ed, and he will lead her a lamenta-e Life: *I know* (ſaid he) *you care not Suffering, but ſhe is to be pitied.* We ld him that we both loved her, and tied her, and could lay down our ives for her, as Chriſt hath done for , in the Will of God, if we could ereby do her good; but that we had t mentioned her Name, neither was e Letter, that he gave us to her, ſo uch as ſeen or known of her Father. ut ſtill he feared that our Carriage ould incenſe the *Graef* ſo much the ore againſt both his Daughter, and l thoſe ſerious and inquiring People and down his Country. We an-vered with an earneſtneſs of Spirit, hat they had minded the Incenſings d Wrath of Men *too much* already, d that true Religion would *never*

ſpring

ſpring or grow under ſuch fears; an
that it was time for all that felt an
thing of the Work of God in the
Hearts, to caſt away the *ſlaviſh fear*
Man, and to come forth in the *boldne*
of the true Chriſtian Life; yea, th
Sufferings *break* and make way f
greater Liberty, and that God w
Wiſer and Stronger than Man.

We ask'd him if there were any
that City who enquired more diligen
ly after the way of the Lord, he r
commended us (as we had alread
been informed in another place) to t
Family of the *Prætor*, or chief Gove
nour of the Town; whoſe Wife, a
Siſter more eſpecially, were ſeeki
after the beſt things: So we part
with him in love, and by the help
his Daughter, were conducted to t
Family.

We had not been long there befo
a *School-maſter* of *Duſſeldorp*, and alſ
Miniſter came in, enquiring after us, h
ving heard of us at *Mulheim*, where
preached the day before to the Peop
or elſe by the way of our attempt
Viſit that place, and the Etertainme
we received at the hands of the *Gr*
He ſate down with us, and tho' we h
alrea

lready a ſweet opportunity, yet feel-
ng the Power of God to riſe, the Meet-
ng renewed: And, O magnified be
he Name of the Lord! He *witneſſed* to
ur Teſtimony abundantly in all their
earts and Conſciences, who were
oken into much tenderneſs; and cer-
inly there is a bleſſed *Power* and *Zeal*,
irring in that young Man; yea, he
very near the Kingdom. So we took
r leave of them, leaving the Lord's
ace and *Bleſſing* upon them.

It was now ſomething paſt the 12th
our of the Day. In the way to our
dging we met a Meſſenger from the
unteſs of *Falckenſteyn*, a pretty young
nder Man, near to the Kingdom,
ho ſaluted us in her Name with much
ve; telling us, That ſhe was much
ieved at the Entertainment of her
ther towards us, adviſing us not to
poſe our ſelves to ſuch Difficulties
Hardſhips, for it would grieve her
art, that any that came in the Love
God to Viſit her, ſhould be ſo ſevere-
handled; for at ſome he ſets his
gs, upon others he puts his Soldiers
eat them: *But what ſhall I ſay, That*
lf, muſt not hinder you from doing
; ſaid the *Counteſs*.

We anſwered him, that his Meſſage was joyful to us, that ſhe had any regard to us, and that ſhe was not offended with us: We deſired the Remembrance of our kind Love unto her, and that he would let her know that our Concern was not for our ſelves, but for her. We invited him to Eat with us, but he told us he was an Inhabitant of *Meurs*, and was in haſt to go home. So we briefly declared our *Principle* and *Meſſage*, recommending him to Chriſt the true Light in his Conſcience, and parted. So we went home to Dinner having neither eaten nor drank ſince firſt-day Morning, and having lain out *all Night* in the Field.

We had no ſooner got to our Inn but the Man was conſtrained to come after us, and ſate down with us, and enquired concerning our Friends, their *Riſe*, *Principles* and *Progreſs*, and in all things that he deſired ſatisfaction about, he declared himſelf ſatisfied. Dinner being done, and all cleared, we departed that City, being about the fourth Hour in the Afternoon, and for want of Accommodation were forced to walk on foot Eight *Engliſh* Miles to a Town called *Holton*, where we reſted that Night.

Holton.

The next Morning we ſet out for *Weſel* and got thither at Noon. The Weſel. 4. 7. 3.
rſt thing we did (as had been our uſtom) was to enquire who was wor-y, particularly for two Perſons re-ommended to us by the Counteſs of *Lornes*, that lives with the Princeſs *E-zabeth*. But upon enquiry, we found ne of them was gone to *Amſterdam* ith his Wife, who had been formerly Preacher, and being Conſcienciouſly ſatisfied with his own Preaching, id it down, and is now in a ſeeking ate. But in lieu of him we found t three more, with the other Perſon at had been recommended to us. We ſpoke a Meeting amongſt them after inner, which accordingly we had at Woman's Houſe of good Note in the own; who told us, That ſhe had en long in a ſolitary Eſtate, diſſatiſ-d with the Religions generally pro-t in that Country, waiting for *Sal-tion*, and ſhe hoped that now the ne was come, and that we were the eſſengers of it.

The Lord was with us in the Meet-g, and their Hearts were opened by Word of God, to receive our Te-mony as glad Tidings of Salvation.

Meeting being done, we immediately returned to our Lodging, desiring we might see them together in the same place the next Morning, to take our Leave of them; to which they readily assented.

5. 7. 4. Next Morning we came, and had a precious Meeting with them, and there were some present that were not there the Night before. So we left them in much Love, and went to our Inn; where, after having refresh'd our-

Rees. selves, we went to *Rees*, where we met with a *Counsellor* of *Gelderland*, with whom we had a good Opportunity to declare the Testimony of *Jesus*, who received it, and parted with us in much kindness.

Emrick. From thence we went to *Emrick*, and there called upon an eminent Baptist-Teacher, recommended to us by one of *Wesel*: We spent some time with him, opening to him the Way of Life, as in the Light it is manifest to all that love and obey the Light, and of that more Spiritual and pure Ministry that from the Living Word of God is received by many true Ministers in this Day. The Man was somewhat full of Words, but we felt the

livi

iving Viſitation of the Love of God
each'd to him, and ſo we left him,
naking all the haſt we could to get to
leve that Night, which accordingly Cleve,
ve did, though late, being forced to
valk one third-part of the way on foot.
That Night, notwithſtanding, one
f us went to a certain Lady, to whom
ve had Recommendations from the
rinceſs, and that was particularly
nown to one of us, informing her
hat we were come to that City, de-
ring to know what time next Day we
ight give her a Viſit; ſhe appointed
ight in the Morning.
About that time we went to ſee her; 6. 7. 5.
he received us (conſidering her Qua-
y and Courtſhip) far from any ap-
earance of Offence at our *Deportment*.
Ve told her our *Meſſage* and *Viſit* was
thoſe of that City, that had any In-
inations or Deſires, Hunger or Thirſt
ter the true and living Knowledge of
od; for that end we had left our own
ountry, and had wandred up and
own in ſeveral parts of *Germany*. She
ld us, That ſome there were that
arched after God, but ſhe feared the
ame of *Quaker* would make them
y, becauſe they were called *Quakers*

themſelves, by People of the ſame Pro-
feſſion, only for being more ſerious and
retired in their Converſation.

We replied, That it was an Honou
to the Name, that all Sobriety through
out *Germany* was called by it; thi
ought to make the Name leſs odious
yea, it will make the way eaſier fo
thoſe that are truly called ſo, or tha
are *Quakers* indeed: It will take o
much of the wonder, and, it may b
of the Severity of the Places where w
come, that the Name is gone befor
us, and hath received a Dwelling-plac
in their Towns and Cities. In fin
to all ſuch God had committed to t
the Word of Life to Preach, and ſuc
we ſeek out in all places where th
Lord bringeth us: And hitherto w
can ſay it to the Praiſe of our God, h
hath vindicated our Service and Teſt
mony, by his own bleſſed Power, ſhe
abroad in their Hearts to whom w
have been ſent.

So ſhe told us ſhe would ſend f
an Attorney at Law, one that w
more than ordinarily Eminent; h
ving deſerted the Church, and bei
therefore reproached with the Nam
of *Quaker*.

In this Interval we had cloſe diſ-ourſe with her, a Woman certainly f great Wit, high Notions, and ve-y ready Utterance: So that it was ard for us to obtain a *true Silence*; a ate in which we could reach to her. ut through ſome Travail of Spirit ore than ordinary, we had a ſweet me of refreſhment, and the Witneſs as raiſed in her; and we really and lainly beheld a true Nobility, yea, hat which was ſenſible of our Teſti-ony, and did receive it.

By this time the Perſon ſhe ſent for ame, and a bleſſed ſweet time we ad: For the Power and Preſence of he Lord our *Staff* and *Strength*, unto which our Eye hath been throughout ll our Travels, that we might only be cceptable in that, plentiouſly appear-d amongſt us (the Lord have the glo-y of his own Work) both Confeſſing o the Truth of what had been ſaid, nd the *Attorney* to the *living ſenſe* in which the Truth had been declared.

We would have returned to our Inn, o Eat, according as we had appointed n the Morning, but ſhe laid a kind of violent Hands upon us, and neceſſitat-ed us to ſtay and eat with her; which

we did. And we had no ſooner ſate down, but her Brother-in-law, a Man of Quality and Employment in the Court of the Elector of *Brandenburgh* came in, who Dined with us.

As we ſate at Meat, we had a *good Meeting*, for the time was much taken up about the Things of God, either in anſwering their Queſtions, or miniſtring to them about the true Chriſtian Nature and Life; in all which her Brother behaved himſelf with great ſweetneſs and reſpect.

After Dinner we took our Chriſtian leave of them in the Fear of God, recommending unto them the Light of Chriſt Jeſus, that brings all that receive it into the one Spirit, to live in Holy Peace and Concord together; particularly and alone ſpeaking to the Lady and the Attorney what was upon us as to their States.

And ſo we departed, and ſoon after took Waggon for *Nimmeguen*, where arriving about the Seventh Hour that Night, we Immediately took Waggon for *Utrecht*, and got thither about the Tenth Hour next Morning. We hear there is a People in that City, but had not now time to Viſit them

Nimmeguen.

Utrecht. 7. 7. 61

them, referring it to another opportunity.

About the First Hour in the Afternoon *G. K.* and *B. F.* took Waggon for *Rotterdam*, and I took Waggon for *Amsterdam*, where I came safely that Night, about Six in the Evening; and I found Friends generally well, though it is a Sickly time in this Country. The Meeting-House is much enlarged, and here is a fresh enquiry among many People after the Truth, and great desires to hear the Testimony and Declaration of it. I also understand that dear *G. F.* is returned from *Frederickstadt* and *Hamburgh* into *Uriesland*, whither *T. R.* and *I. Y.* are gone from this City to meet with him. He hath had a hard time of Travel with respect to the Weather, yet I hear is in good Health, through the Lord's Power that hath kept him. Amsterdam.

Here I received a Letter from the *Princess Elizabeth* in Answer to mine of the 25th of the Sixth Month, from *Manheim*, alias *Frederisbourg*.

The $\frac{4}{14}$ of *September*, 1677.

Dear Friend,

I *Have received your Greetings, good Wiſhes and Exhortations with* much Joy, *and ſhall follow the latter as far as it will pleaſe our Great God to give me Light and Strength. I can ſay little for my ſelf,* and can do nothing of my ſelf, *but I hope the Lord will conduct me in his time,* by his way, *to his end*; and ſhall not ſhrink for his Fire; *I do* long *for it; and when he aſſures my ways, I hope he will give me Power to* bear the Croſs *I meet therein. I am alſo glad to hear the Journey hath been Proſperous both in the Conſtitutions of your Bodies, to withſtand the badneſs of the Weather, and in the Reception you had in* Caſſel, Franckfort *and* Criſheim: *Nothing ſurprized me there but the good old* Dury, *in whom I did not expect ſo much Ingenuity, having lately Writ a Book, Intituled,* Le Veritable Chretien, *that doth ſpeak in another way. I wiſh to know what Reception you have had at* Frederisbourg *and if this find you at* Cleve, *I wiſh you might take an occaſion to ſee the two Paſtors*

of Mulheim, *which do really ſeek the Lord, but have ſome prejudice againſt your Doctrine, as alſo the* Counteſs *there. It would be of* much uſe *for my Family to have them diſabuſed*; yet God's Will be done in that, and all things elſe, concerning

Your Loving Friend in the Lord Jeſus,

Elizabeth.

Let both your Friends and Companions receive my hearty Commendations here.

This Day at Night (being the Seventh Day of the Week) came *John Hill* from *Urieſlandt* to the Houſe of *G. D.* in *Amſterdam*. 8. 7. 7.

The next Day (being the Firſt Day of the Week) we had a bleſſed and large Meeting, larger than ordinary, becauſe a great addition of room ſince our Journey into *Germany*. Indeed there was a great appearance of ſober profeſſing People, yea, ſeveral of the chief of the *Baptiſts*, as *Galenus* and Companions: The Lord's heavenly Power was over all, and the Meeting 9. 7. 1.

Bleſſedly

Bleſſedly ended about the Fourth Hour.

That Night, after Supper, having taken my leave in a ſweet little Meeting among Friends, I took Boat for
Horn. *Horn* (*P. Hendrick* accompanying me) about the Seventh Hour at Night,
10. 7. 2. and got thither about Two in the Morning: Where lying down till about Six, we took Waggon for *Enck-*
Enck-huyſen. *huyſen:* We came thither a little after Eight in the Morning; where having refreſh'd our ſelves, about the Ninth
Workum Hour we took Ship for *Workum* in *Urieſlandt*, and arriving about One; and thence immediately took Waggon for
Harlingen. *Harlingen*, where we arrived about Six, there we met with dear *G. F. J. T. I. Y. T. R. J. C.* and his Wife.

11. 7. 3. The next Day we had two bleſſed Meetings; one amongſt Friends, being the firſt Monthly Meeting that was ſettled for *Urieſlandt*, *Groningen* and *Embden*; the other a publick Meeting, where reſorted both *Baptiſts*, *Collegians* and others: And among the reſt, a Doctor of *Phyſick* and a Presbyterian Miniſter: All ſate with great attention and ſobriety, but the *Miniſter* and *Doctor* more eſpecially. The

Firſt

irſt having a Lecture-Sermon to reach that Evening, went away; but otwithſtanding ſpeedily returned, *G.* . ſtill ſpeaking: But as a Man in pain o be gone, yet willing to ſtay, ſate at he Door till *G. F.* had done; and then ood up, and pulling off his Hat, look-ng up to Heaven, in a ſolemn manner, nd with a loud Voice, ſpake to this urpoſe: 'The Almighty, the All-wiſe, the Omnipotent Great God, and his Son Jeſus Chriſt, who is bleſ-ſed for Ever and Ever, confirm his Word that hath been ſpoken this Day: Apologizing, that he could ot longer ſtay, for that he was a Mi-iſter of the Reformed Religion, and as juſt now going to Preach, where ll that would come, ſhould be wel-ome; and ſo left the Meeting.

The *Phyſician* alſo was called away, ut returned and ſtayed till the Meet-ng ended: Juſt as the Meeting ended, ame the Miniſter again, who ſaid in he hearing of ſome Friends, 'That he had made his Sermon much ſhor-ter than ordinary, that he might en-joy the reſt of the Meeting. At Night ame the *Phyſician* to ſee me, who, af-r a ſerious and Chriſtian diſcourſe, ex-

preſſing

preſſing great ſatisfaction in mo
things relating to Friends, left me
Withal telling me, 'That if I had no
'been to go the Fourth Hour nex
'Morning, he would either have ſtay
'ed longer with me, or come again.

He alſo remembred the Parſon'
Love to us, and told me, 'That if
'had not been for fear of giving offence
'or coming too much under the Obſer
'vation of the People, he would have
'come to have ſeen us: Adding, 'That
'it was great pity that this People had
'not printed their Principles to the
'World: To which the Doctor an-
ſwered, 'That he had ſome of our
'Books, and he would lend him them.
Bleſſed be the Lord, his Glorious Work
goeth on, and his Power is over all. It
being now the Tenth Hour at Night, I
took my leave of *G. F.* and Friends.

This Day it came upon me to write
a Letter to *Joanna Eleonora Mar-
lane*, the Noble Young Woman
at *Franckfort*.

Dear

Dear Friend, J. E. M.

MY dear and tender Love, which God hath raiſed in my Heart by his living Word to all Mankind, (but more ſpecially unto thoſe in whom he hath begotten an holy Hunger and Thirſt after him) ſaluteth thee: And amongſt thoſe of that place where thou liveſt, the remembrance of thee, with thy Companions, is moſt particularly and eminently at this time brought before me: And the ſenſe of your openheartedneſs, ſimplicity and ſincere love to the Teſtimony of Jeſus, that by us was delivered unto you, hath deeply engaged my Heart towards you, and often raiſed in my Soul heavenly breathings to the God of my Life, that he would keep you in the daily ſenſe of that Divine Life, which then affected you. For this know, it was the Life in your ſelves, that ſo ſweetly viſited you by the Miniſtry of Life through us.

Wherefore love the Divine Life and Light in your ſelves: Be retired and ſtill; let that holy Seed move in all heavenly things before you move: For no one receiveth any thing (that truly profiteth) but what he receiveth from above. Thus ſaid John to his Diſciples. Now that

that

that ſtirreth in your Hearts, draweth you out of the World, ſlayeth you to all the vain-glory, and pleaſure, and empty Worſhips that are in it: This is from above the heavenly Seed of God, pure and incorruptible, that's come down from Heaven to make you Heavenly; that in Heavenly places you may dwell and witneſs, with the Saints of Old, this Heavenly Treaſure in Earthen Veſſels.

O ſtay your Minds upon the appearance of Jeſus in you, in whoſe Light you ſhall ſee Light! It will make you of a weighty conſidering Spirit, more and more; that you may ſee how the Myſtery of Iniquity hath wrought, and how Mankind is corrupted in all things, and what part you yet have, that belongeth not to the Paradiſe of God, that you may lay it all down at the Feet of Jeſus, and follow him, who is going up and down, doing good to all that believe in his Name. So poſſeſs your Souls in the ſenſible feeling of his daily Divine Viſits, Shinings and Breathings *upon your Spirits; and wait diligently, and watch circumſpectly, leſt the Enemy ſurprize you, or your Lord come at unawares upon you, and you be unprepared to receive his ſweet and precious Viſitations. That ſo thoſe holy beginnings, which thou art a*

Witneſs

Witneſs of with thy Companions, may not be loſt, or as if they had never been, but that you may, from day to day feel the growth of his Light, Life, Power and Kingdom in your Souls, that you may be able to ſay, The Kingdom of God is come, yea, it is given to the Saints.

And what I ſay unto one, I ſay unto all that received our Teſtimony in that City, to whom thou mayeſt give, if thou pleaſeſt, the remembrance of my dear Love; who travel in the Spirit for their Redemption, that they may be brought into the glorious liberty of the Sons of God. Particularly ſalute me the Young Woman, that met with us at thy Lodging. The Lord Jeſus Chriſt *the Prince of* Peace, *dwell amongſt you, keep your Hearts ſtedfaſt in his holy* Light, *without wavering, all the Days of your appointed time, until your great and laſt change ſhall come; when he will receive his own Sheep into his own Everlaſting Kingdom, from the power of the Foxes and the Wolves, and all the devouring Beaſts and Birds of Prey; When he* will wipe away all Tears from their Eyes, and Sighing and Sorrowing ſhall be no more: *And when it ſhall be ſaid,* There is no more Death, no more Night, no more Time.

So

So dear J. E. M. *know, that the Lord hath brought us well to* Amsterdam, *not without good service by the way: For at* Cullen *we had a precious Meeting, and were received with much gladness of Heart. We also went to* Duysburg, *and from thence towards* Mulheim, *being the First Day of the Week, hoping to get an opportunity with the* Countess *of* Bruch, *and to deliver thy Letter: But her Father (who is a Cruel and Severe Man) meeting us near his Castle, stopt us; and after some little time, finding what we were, said, There wanted no* Quakers *there, and sent us with some of his Soldiers out of his Territory. It was about Sun-set, so that we were forced to return towards* Duysburg: *But the Gates of the City being shut, and there being no Houses without it, we were forced to lye in the* Field all Night, *where the Lord made us a good and comfortable Bed. We told the* Grave *at parting, we were Men that feared the Almighty God, we desired the good of all Men, and that we came not thither for any Evil design; but he would not hear; the Lord, if he pleaseth, forgive him. Nevertheless we had a good Meeting at* Duysburg, *where we had our Hearts desire, the blessed Power and Life of God making it*

ow

wn way in the Hearts of thoſe that heard ur Teſtimony. I alſo writ a large and ender. Letter to the Counteſs, and re-eived a ſweet and loving Meſſage from er; and I have great hopes that all things ill work for the beſt.

From Duysburg we went to Weſel, here we enquired out, who was worthy; nd there we found four or five ſeparated rom all Congregations, waiting for the Conſolation of Iſrael, with whom we had wo precious Meetings: And leaving the eace of Jeſus with them, went to Emrick, where we viſited the chief Baptiſt-eacher, who confeſſed to our Teſtimony, nd received us lovingly. We directed im to that Gift of God in himſelf, that ure and eternal Word in the Heart, that e might know the pure Miniſtry of that, rom the Miniſtry of Man's Spirit, which annot profit or give Life to the Soul.

From thence we went to Cleve, where at a Lady's Houſe, belonging to the Court, we had a precious Meeting: And we found ſome that had deſerted the publick Miniſtry, as not being anointed of God to Preach, neither knowing by a true experience the way and travail of the new Birth, but are made and maintained by Men: We ſounded the joyful Goſpel amongſt them, and

from

from thence by the way of Nimmeguen *and* Utrecht, *we came the laſt Sixth Day to* Amſterdam, *which was the Seventh of the Seventh Month.*

This laſt Firſt Day I had a great and bleſſed Meeting at Amſterdam, *almoſt of every Quality and Religion; the Lord's Heavenly Power (that is quickning People into a living ſenſe of him, that they may ſay the Lord liveth, and he liveth in me) reigned that Day over all.*

In the Evening I took Boat for Horn, *and from thence came laſt Night (being the Second Day of the Week) to this City of* Harlingen, *where we met with ſome of our Brethren, that had been up at* Hamburgh *and* Frederickſtadt; *and this Day we are to have two Meetings here, the one among our Friends, the other publick for the Town. It is upon me to viſit* J. de Labadie's *People, that they might know him in themſelves, in whom their Salvation ſtandeth: For theſe ſimple People are to be pitied. From thence I think to viſit* Leeuwaerden, Groningen, Embden, Bremen, Herwerden, Weſel, Emrick, Cleve, Utrecht, *and ſo to return to* Amſterdam; *the Lord enabling me by his Power.*

This

This ariſeth in my Heart to thee, give not thy Bread to Dogs; ſpend *not thy Portion; feed not the* Serpent, *neither hearken to him:* Abide *with* Jeſus, *and he will abide with thee, that thou mayſt grow in Wiſdom and in Righteouſneſs, through the Croſs that Crucifieth thee to the World, and the World to thee. So in the Love, which overcometh the World, that is Divine and from above. and leadeth all thither that receive it into their Hearts, I take my leave of thee, with thy Companions, and all the reſt of that City known to us, remaining*

Thy faithful Friend,
and the Lord's
Day-Labourer.

W. P.

Harlingen 11th 7th Month, 1677.

Next Morning about the Fourth Hour I took Boat for *Leeuwaerden*, *J. Claus*, who had been at *Frederickſtadt* with *G. F.* went with me. *G. F. J. T.* and *T. R.* with *P. H.* returned that way towards *Amſterdam*. 12. 7. 4.

At *Leeuwaerden* we came about Nine, and began the Meeting about Ten; which we enjoyed with Peace and refreſh- Leeuwaerden.

freſhment, ſeveral being there (as in other places) that were never at a Meeting before.

The Meeting being done, and having refreſh'd our ſelves with Food, we took Waggon for *Wiewart*, the Manſion-houſe of the Family of the *Somerdykes*, where *J. de Labadie*'s Company reſideth, it being ſtrong upon my Spirit to give them a Viſit. We got thither about Five, and as we were walking over a Field to the Houſe, we met a Young Man of that Company, who conducted us in. I ask'd for *Ivon* the Paſtor, and *Anna Maria Schurmans*. *Ivon* preſently came, with his Co-paſtor; they received us very Civily: However they ſeemed ſhy of letting me ſpeak with *A. M. S.* objecting her Weakneſs, Age, taking Phyſick, *&c.* But putting them in mind, how unhandſomly I was uſed at *Herwerden*, Six Years ago, by *J. de Labadie*, their Father, who, though I came a great Journey to viſit him and his People, ſuffered me not to ſpeak with them; they preſently complied, and went in to let her know that ſuch a Perſon deſired to ſpeak with her, and quickly returned, deſiring me to come in. But

Wiewart

fore-

bre-seeing my time would be too short
or my Message, the Sun being near
etting, and having Two *English* Miles
f unknown way to our Lodging, on
oot, desired them, that they would
ive me an Opportunity the next
Morning, which they readily compli-
d with. So I took my leave of them,
who in a Friendly manner brought us
little on our way. That Night a
reat weight was upon my Spirit, and
pecially the next Morning; yet my
aith was in the Power of God, and I
ad a plain sight, that I should have a
ood service among them, however, I
hould clear my Conscience, and my
eace should rest with me.

The next Morning I returned to 13. 7. 5.
hem, and *J. C.* along with me. So
oon as we came, we were brought
nto *A. M. S.* Chamber; where al-
o was with her one of the Three *So-*
erdikes.

This *A. M. S.* aforesaid, is an *anci-*
t Maid, above Sixty Years of Age;
f great Note and Fame for Learning,
n Languages and Philosophy, and
ath obtained a considerable Place a-
nong the most Learned men of this
Age. The *Somerdikes* are Daughters
to

to a Nobleman of the *Hague*; People of great Breeding and Inheritances. These, with several other Persons, being affected with the Zealous Declamation of *J. de Labadie*, against the dead and formal Churches of the World, and awakened to seek after a more Spiritual Fellowship and Society, separated themselves from the common *Calviniſt* Churches, and followed him in the way of a refined *Independency*.

They are a serious, plain People, and are come nearer to Friends; as in *Silence* in Meetings, *Women-ſpeaking*, Preaching *by the Spirit*, *Plainneſs* in Garb, and Furniture in their Houſes. With theſe two we had the Company of the two *Paſtors*, and a Doctor of *Phyſick*. After ſome Silence, I propoſed this Queſtion to them, 'What was 'it that induced them to ſeparate from 'the common Way they formerly liv-'ed in? I deſired them that they would be pleaſed to be plain and open with me, as to the ground of their ſeparation; for I came not to Cavil, but in a Chriſtian Spirit to be informed.

Upon this *Ivon* the Chief Paſtor gave us the Hiſtory of *J. de Labadie*'s Education; how he was bred among the

Jeſuits,

Jesuites, and Deserted them, and embraced the *Protestant* Religion; and finally, of his great dissatisfaction with the *Protestant* Churches of *France*, and that if God would not give them a purer Church, they three would sit down by themselves; resolving never more to mix themselves among the *Babilonish* Assemblies of the World: Adding several solemn Appeals concerning the Simplicity and Integrity of their Hearts in these things.

Ivon having done, *A. M. S.* began in this manner, 'I find my self constrained to add a short Testimony. She told us of her former Life, of her pleasure in Learning, and her love to the Religion she was brought up in; but Confessed she knew not God or Christ truly all that while. And though from a Child God had visited her at times, yet she never felt such a Powerful stroke, as by the Ministry of *J. de Labadie*. She saw her Learning to be Vanity, and her Religion like a Body of Death; she resolved to *despise* the Shame, *desert* her former way of Living and Acquaintance, and to join her self with this little Family, that was retired out of

'the World, among whom she desired
'to be found a *living* Sacrifice, offer'd
'up entirely to the Lord. She spoke
in a very serious and broken Sense,
not without *some Trembling*. These
are but short hints of what she said.

After she had done, One of the *Sommerdikes* began, in a very reverent and weighty frame of Mind, and in a Sense that very well suited her Contempt of the World: She told us how often she had mourned from her Young Years, because she did not know the Lord, as she desired; often saying within herself, 'If God would make known to
'me his Way, I would Trample upon
'all the Pride and Glory of the World.
She earnestly expresst the frequent Anguish of Spirit she had because of the Deadness and Formality of the Christians she was bred among, saying to her self, 'O the Pride, O the Lusts, O
'the vain Pleasures in which Christi-
'ans Live! Can this be the way to
'Heaven? Is this the way to Glory?
'Are these Followers of Christ? O no!
'O God, Where is thy little Flock?
'Where is thy little Family that will
'live intirely to thee, that will follow
'thee? Make me one of that Number.

'And

And when the Servant of the Lord *J. de Labadie* came into *Holland*, I, among others, had a Curioſity to hear him; and, among ſeveral others, was deeply affected by him. He ſpoke the very Thoughts of my Heart: Methought my Heart was pricked when I heard him; and I reſolved, by the Grace of God, to *abandon* all the Glory and Pride of this World, to be one of thoſe that ſhould ſet down with him in a *ſeparation* from the Vain and Dead Worſhips of this World. I count my ſelf *Happy* that I ever met with him, and theſe Paſtors, who ſeek not themſelves, but the Lord: And we are a Family that live together in *Love*; of one Soul, and one Spirit, intirely given up to ſerve the Lord; and this is the greateſt Joy in the World.

After her *du Lignon*, the other Paſtor, gave us alſo an account of his Inducement to embrace *J. de Labadie*, but not ſo lively.

After him the Doctor of Phyſick, that had been bred for a Prieſt, (but voluntarily refuſed that Calling) expreſt himſelf after this manner: 'I can alſo bear my Teſtimony in the pre-

'ſence of God, that tho' I lived in a
'much Reputation at the Univerſity
'as any of my Collegues or Compan
'ons, and was well reputed for Sobri
'ety and Honeſty, yet I never felt *ſuc*
'*a living* ſenſe of God, as when I hear
'the Servant of the Lord *J. de Labadie*
'Adding, The firſt Day I heard him
'I was ſo ſtruck and affected, that
'can truly ſay, through the good Grac
'of God, and the Conduct of the Ho
'ly Spirit, it was to me as the Day o
'*my Salvation*; he did ſo livingly touc
'my Heart with a ſence of the tru
'Chriſtian Worſhip: Upon which
'forſook the Univerſity, and reſolve
'to be one of this Family; and this
'can ſay in the *fear of the Lord.*

P. Ivon concludeth; 'This is wha
'we have to ſay concerning the Wor
'of God amongſt us.

All this while I minded not ſo muc
their Words, as I felt and had Unit
with a meaſure of Divine Senſe tha
was upon them. Certainly the Lor
hath been amongſt them; yea, I ha
a living Senſe in my Heart that ſom
what of the Breath of Life had breat
ed upon them; and though they we
in great mixtures, yet that God's Lo
was towards them.

Afte

After ſome Silence, I began on this wiſe; I come not to judge you, but to viſit you; not to quarrel or diſpute, but to ſpeak of the things of God's Kingdom; and I have no prejudice, but great love and regard in my Heart towards you: Wherefore hear me with Chriſtian patience and tenderneſs. I do confeſs and believe that *God* hath touched your Hearts with his Divine Finger, and that his Work is amongſt you: That it was his Spirit that gave you a ſight of the Vanity and Folly of this World, and that hath made you ſenſible of the dead Religions that are in it. 'Tis this Senſe I love and honour; and I am ſo far from undervaluing or oppoſing this tender Senſe I feel upon you, that this it is I am come to viſit, and you for the love of it. And as for the reproaches that may attend you on the ſcore of your Separation, with all the Reports that therefore go concerning you, they are what I reſpect you for, being well acquainted with the nature and practice of this World towards thoſe that retire out of it.

Now ſince I have with patience, and can truly ſay with great ſatisfaction,

heard your account of your Experiences, give me the like Christian freedom to tell you mine, to the end you may have some sense of the Work of God in me: For those who are come to any measure of a Divine Sense, they are as *Looking-glasses* to each other, seeing themselves in each other, as Face answereth Face in a Glass.

Here I began to let them know, how and when the Lord first appeared unto me, which was about the 12th Year of my Age, *Anno* 1656. How at times, betwixt that and the 15th the Lord visited me; and the Divine Impressions he gave me of himself: Of my Persecution at *Oxford*, and how the Lord sustained me in the midst of that Hellish Darkness and Debauchery: Of my being *Banish'd* the Colledge, the bitter Usage I underwent when I returned to my Father; *Whipping, Beating, and turning out of Doors* in 1662. Of the Lord's dealings with me in *France*, and in the time of the great *Plague* in *London*. In fine, the deep sense he gave me of the Vanity of this World, of the *Irreligiousness* of the Religions of it. Then of my Mournful and bitter Cries to him that he would

how me his own Way of Life and Sal-
ation, and my Resolutions to follow
im, whatever Reproaches or Suffer-
ngs should attend me, and that with
reat reverence and brokenness of Spi-
it. How after all this the Glory of
he World *overtook* me, and I was e-
en ready to give up my self unto it,
eeing as yet no such thing as the *Pri-
itive* Spirit and Church on the Earth:
nd being ready to faint concerning
ny hope of the restitution of all things.
t was at this time that the Lord visited
he with a *certain* Sound and Testimo-
y of his Eternal Word, through one
f those the World calls a *Quaker*,
Namely **Thomas Loe**. I related to
hem the *bitter Mockings* and *Scornings*
hat fell upon me, the *Displeasure* of
ny Parents, the *Invectiveness* and *Cru-
lty* of the Priests, the *strangeness* of all
ny Companions: What a *Sign* and
Wonder they made of me; but, above
ll, that great Cross of *Resisting* and
Watching against my own Inward vain
ffections and Thoughts.

Here I had a fine opportunity to
peak of the *Mystery* of Iniquity and
Ungodliness in the *Root* and Ground,
nd to give them an account of the

Power and Preſence of God which *attended us* in our publick Teſtimonies and Sufferings. After an indirect manner cenſuring their Weakneſſes, by declaring and commending the contrary practices among Friends, too large to be here related. And notwithſtanding all my Sufferings and Tryals by Magiſtrates, Parents, Companions; and above all from the Prieſts of the falſe Religions in the World, the Lord hath preſerved me to this Day, and hath given me an *hundred fold* in this World, as well as the *aſſurance* of Life Everlaſting: Informing them of the tenderneſs of my Father to me before, and at his Death; and how, through patience and long-ſuffering, all oppoſition was conquered. Then I began my Exhortation unto them, which was on this wiſe.

That ſince God had given me and them a Divine Senſe of him, our Eye ſhould be to him, and not to Man; that we might come more into a Silence of our ſelves, and a growth into that Heavenly Senſe. That this was the Work of the true Miniſtry, not to keep People to themſelves, ever teaching them, but to turn them to God,

the *new Covenant-Teacher*, and to Chriſt the great *Goſpel-Miniſter*. Thus *John* did, and thought it no diſhonour that they left him to go to Chriſt. *Behold the Lamb of God*, ſaid he, *that taketh away the Sins of the World!* And even *John*'s Diſciples left him to follow Chriſt. Nay, *John* Teſtifies of himſelf, *That he was to decreaſe, and Chriſt was to encreaſe.* Wherefore I preſt them to have their Eye to Chriſt that taketh away the Sin; that is from Heaven, Heavenly; to ſee that he increaſe in them. Yea, that henceforward they ſhould know no Man *after the Fleſh*; no, not Chriſt himſelf. That their knowledge of, and regard and fellowſhip one with another, ſhould ſtand in the Revelation of the Son of God *in them*; which is God's great Prophet, by whom God ſpeaketh in theſe latter Days. And if their Miniſters be true Miniſters, they will count it their Glory to *give way* to Chriſt, and that they decreaſe, and Chriſt increaſe; that the Inſtrument giveth way to him that uſeth it, the Servant to the Lord. Which, though it ſeemeth to detract from the Miniſters, yet it was, and is the Glory of a true Miniſter, that God

and Chriſt ſhould be all in all, and that his Will ſhould be fulfilled. For I told them, the *Day of the Lord God was come*, and all People muſt look to him for Salvation: That all People muſt now come to keep God's *great Sabbath*, to reſt from *meer Man*, and the Spirit of Man, and all Mens Thoughts, Words and Works; and that if they were true Believers, they were at leaſt, *entring* into their Reſt.

I cloſely recommended it to them, that they might not be of thoſe that begin in the Spirit, and end in the Fleſh; for that thoſe that ſhould do ſo, and thereby break God's Sabbath-day, would be ſtoned to Death, by the Stone which is cut out of the Mountain *without hands*; yea, That ſhould fall upon them as a Milſtone, and grinde them to Powder. Therefore let Chriſt have his Honour; let *Him* Preach and Speak among you, and *in you*, and you *in him*; and *by him only*, to Sigh, Groan, Pray, Preach, Sing, and not otherwiſe, leſt Death come over you: For thereby the Apoſtacy came in, by their going before Chriſt, inſtead of Chriſt going before them.

And wait in the Light and Spirit of *Judgment* that hath viſited you, that all may be wrought out that is not Born of God, ſo will you come to be Born of the *Incorruptible* Seed of the Word of God that liveth and abideth for Ever; That you may be a *Holy Prieſthood*, that offers up a *living* Sacrifice with God's *heavenly* Fire, that God may have his honour in you all, and through you all by Jeſus Chriſt. And turning my ſelf towards the *Somerdikes*, with a ſerious and tender Spirit, I thus expreſt my ſelf: 'That 'you ſhould be Pilgrims in the Inheri'tance of your Father, I have a deep 'and reverent ſenſe of: O that you 'migh dwell with him for ever, and 'exalt him that hath ſo viſited you, 'with whom are the Rewards of Eter'nal Bleſſedneſs.

So I left the *Bleſſing* and *Peace* of Jeſus among them, departing in the love and peace of God: And I muſt needs ſay they were, beyond expectation, tender and reſpectful to us: All of them coming with us but the ancient *A. M. S.* (who is not able to walk) to the outward Door; giving us their Hands, in a friendly manner, expreſ-

ſing

ſing their great ſatisfaction in our Viſit. And being come to the Porch, and meeting ſeveral Perſons of the Family, I was moved to turn about and exhort them, in the preſence of the reſt, to keep to Chriſt, that had given them a ſenſe of the Spirit of this World, and had raiſed deſires in them to be delivered from it! and to know no Man after the *Fleſh*, but to have their Fellowſhip *in Chriſt*, Union and Communion *with God*, and one with another; that all their Worſhip and Performances might ſtand *in him*, that he might be all in all. Deſiring that the Lord might keep them in his Fear all the Days of their appointed time, that ſo they might ſerve him in their Generation, in his own univerſal Spirit to his Glory, who is bleſſed for Ever.

The Lord comforted my Soul in this Service: Yea, all that is within me magnified his Holy Name, becauſe of his bleſſed Preſence that was with us! O let my Soul truſt in the Lord, and confide in him for ever! O let me dwell and abide with him that is faithful and true, and bleſſed for evermore!

The two Paſtors and the Doctor came with us a Fields length, where

we

we took Waggon; and the chiefeſt of them took occaſion to ask me, If the Truth roſe not firſt amongſt a *Poor*, *Illiterate* and *Simple* ſort of People! I told him yes, that was our *Comfort*, and that we owed it not to the Learning of *this* World: 'Then, ſaid he, let not the Learning of this World be uſed to defend that which the Spirit of God hath brought forth; for Scholars now coming among you, will be *apt* to mix School-learning amongſt your ſimpler and purer Language, and thereby *obſcure* the brightneſs of the Teſtimony. I told him, It was good for us all to have a care of our own Spirits, Words and Works, confeſſing what he ſaid had weight in it; telling him, it was our care to Write and Speak according to the Divine Senſe, and not Human Invention.

So in a very ſober and ſerious manner we parted, being about the 12th Hour at Noon.

This Night about Ten we got to *Lippenhuſen*, where there is a little Meeting of Friends, being about 25 *Engliſh* Miles. Lippenhuſen.

The next Morning we had a bleſſed Meeting among Friends; many of the 14. 7. 6.

World

World came in, were very ſerious and well affected; one whereof was a *Magiſtrate* of the Place. The Lord pleads his own Cauſe, and crowns his own Teſtimony with his *own Power*. There is like to be a fine Gathering in that place.

After Dinner we took Waggon for the City of *Groningen*, where we arrived at Eight at Night, being about 25 *Engliſh* Miles.

Groningen.

15. 7. 7. The next Morning we had a Meeting among Friends of that City, whither reſorted both *Collegians* and *Calviniſt* Students, who behaved themſelves ſoberly: The Lord's Power was over all, and his Teſtimony ſtands. When Meeting was ended, they went out; and as I was concluding an Exhortation to Friends, came in a Flock of *Students* to have had ſome Conference with us: But having ſet the time of our leaving the City, we recommended them to the Univerſal Love of God, promiſing them ſome Books of our Principles; with which they expreſt themſelves ſatisfied, and civilly parted from us.

Delfzyl. After Dinner we took Boat for *Delfzyl*, and came there about Six at Night.

The

The next Morning about Seven we took Boat for *Embden*, which is about three Leagues. On Board of that Vessel it came upon me to write a Letter to *Friends* in *England*, concerning the present *Separatists*, and their *Spirit of Separation*, which hath several times been opened unto me, and had remained some Days upon my Spirit. The Letter followeth. 16. 7. 1.

This came upon me in the Ship, between *Delfzyl* and *Embden*, upon the 16th of the 7th Month, 1677. to send amongst you.

To Friends every where, concerning the present *Separatists*, and their *Spirit* of *Separation*.

FRIENDS and BRETHREN,

BY a mighty Hand, *and by an* outstretched Arm, *hath the Lord God everlasting gathered us to be a People, and in his own Power and Life hath he preserved us a People unto this Day: And Praises be to his Eternal Name, no Weapon*

pon that hath yet been formed againſt us; either from without, *or from* within, *hath* proſpered.

Now this I ſay unto you, and that in his Counſel *that hath viſited us; whoever goeth out of the Unity with their Brethren, are* firſt *gone out of Unity with the Power and Life of God in themſelves, in which the Unity of the Brethren ſtandeth, and the leaſt Member of the Body in the Unity, ſtandeth on the* top *of them, and hath a* Judgment *againſt them; unto which Judgment, of both great and ſmall amongſt the living Family that in the Unity are preſerved, they muſt bow, before they can come into the Unity again: Yea, this they will readily do, if they are come into Unity with the Life and Power of God in themſelves; which is the Holy Root, that beareth the Tree, the Fruit, and the Leaves; all receiving Life and Virtue from it, and thereby are nouriſhed unto God's Praiſe.*

And let all have a care *how they* weaken *that, or bring that under the exhaltation and high imagination of thoſe that is revealed againſt. For I feel that* unruly *Spirit is tormented under the ſtroke and judgment of the Power, and in its ſubtilty is ſeeking occaſion againſt the Inſtruments, by whom the Power gave* forth

orth. *Let all have a care how they touch*
ith this Spirit in thoſe Workings, for
y being one with this Spirit in judging
hoſe that have been faithful, according
the Gift of Wiſdom they have receiv-
d from God, *they will* feed *it and* forti-
e it, and in the end come to be one *with*
againſt the Power it ſelf; and at laſt
n out and become open *Enemies and*
Deſpiſers, for whom is reſerved the black-
eſs and darkneſs *for Ever, unleſs they*
epent.

Wherefore all that labour for the Re-
oration of thoſe that are out of the Unity
ith the Brethren, let them be ſuch as
re of a ſound Mind themſelves: Elſe,
What will they gather to? Or, What will
ey gather from? And let them labour
the Simplicity, Integrity, Love *and*
eal of the Power that firſt gathered us
God. *For that which is rightly gotten*
ll endure, *but that which is obtained*
the Contrivance, Intereſt and Perſwa-
ons of Men, getteth no farther than Man,
nd is of the Fleſh; *and what is of the*
eſh is fleſhly, and ſhall never inherit the
ingdom of God.

Therefore *let none look out of the Seed*
r help, for all Power is in it, and there
the

the true Light and Judgment ſtands for ever; and that Seed only hath God ordained to bruiſe the Serpent's head. They that would ſave *it, and thoſe that would bruiſe it by* any other thing, *are Breakers of God's great Ordinance, and fly to* Egypt *for ſtrength. For 'tis* David, *the Stripling, that ſhall be too hard for* Goliah *the Giant; and that not by* Saul's *Armour but with God's* living little Stone *cut out of the Mountain without Hands; without Man's Invention and Contrivance.* O this hath wrought all our mighty Work in us, and for us, to this Day! *Wherefore let us be ſtill, and truſt and conſide therein for Ever. Let none look back faint or conſult; for if they do, they will* darken *their pure Eye, and* loſe *their Way, and into the Eternal Reſt of the Flocks of the Companions will never come.*

Brethren, *the Judgment given for againſt this Spirit (and all thoſe that have reſiſted our Love and forbearance that are joined to it) muſt* ſtand, *and all that are out of our Unity with the Judgment are* judged by it: *Therefore, as all would ſtand before the Lord, and his People, let not this Spirit be reaſoned withal; enter not into Propoſals and Articles with*

ut feed it with Judgment; *that is* God's *Decree: So may the Souls that are deceiv- come by the right Door into the heavenly nity.*

My Brethren, *look forwards, and lift your Eyes, for the Fields are even white to Harveſt, up and down the Nations. emember the great Name of the Lord, d behold the great work that he is do- before all People; whoſe ſaving health viſiting the World, and whoſe eternal ord and Teſtament muſt from among us forth to gather the Nations. Let That at will be unjuſt, be unjuſt ſtill; let the* ead *bury the* Dead: *Let us all who have eived the Gift from God wait, in deep mility, to be raiſed up and impowered him more and more to eye and proſecute univerſal Service in the World, to oſe appearance the Kings and Kingdoms the* Gentiles *ſhall bring their Glory: hich noble Work, had thoſe that are e into the Separation but laid deeply to rt, they would never have ſate at home* rmuring, fretting *and* quarrelling *inſt the comely and godly* Order *and* ctice *of their Brethren: But* Love, ce *and* Joy *had filled their Hearts, not the* Troubler *and* Accuſer *of the*

Bre-

Brethren; who hath opened an Evil Eye in them, and begotten them into a diſcontented ſelf-ſeparating mind, and this Image *they bear, and the pure Eye ſees it.*

O let none tempt the Lord! Let none provoke the Eyes of his Jealouſie; let us all dwell in that Divine Senſe that he hath begotten in us: Where our Love, as a freſh and pure ſtream, will always flow to God and to one another. Here all his ways are pleaſantneſs, *and all his paths are* peace; *for where he keepeth the Houſe who is prince of Peace, he will keep all in his heavenly peace. We are but as* one Family, *and therefore we have but* one Lord *and Maſter. We are but as* one Flock, *and we have but* one heavenly Shepherd *to hear, who goeth before us, and giveth us Eternal Life to follow him. If any are offended in* him *or in* his, *it is their own fault; if they* faint *and grow* weary, *we are truly ſorry; if through unwatchfulneſs the Enemy hath enter'd, begotten* coldneſs *to the Brethren, and careleſneſs of embracing the opportunites by which the Unity is renewed and increaſed; ſo that what's done by the Brethren without them, is lookt upon, firſt with a* ſlight *Eye, and then with an* evil *Eye; which begets*

diſtance,

diſtance, *and this* diſtance *in time,* & ſeparation, *and ſeparation continued, bringeth forth* enmity, *and this enmity,* death *it ſelf; we are in our Spirits truly griev'd for them. However the Judgment of God muſt ſtand againſt them, and that Spirit that leadeth them, in which they gather not to God but to themſelves: And Wo to them, that ſtrengthen their hands and deſpiſe counſel, they will have much to anſwer for before the Lord. I feel a ſlighting, ſcornful, laughing Spirit often flying at me with its venemous* Sting, *but the Seed of Life is over it, and the Lord God will deſtroy it.*

Wherefore Friends, in all places where this Spirit hath had entrance, keep ſound Judgment upon it, *if you will keep your Garments clean: And enter not into* Diſputes *and Conteſts with it; 'tis that it ſeeketh and loveth; but go on in your Teſtimony and Buſineſs for the Lord, in the Lord's peaceable Power and Spirit, and his bleſſings and preſence of Life ſhall be with you; and in multiplying he ſhall* multiply *you; for no good thing will he withhold from you. We can ſay it of a Truth,* God is good to *Iſrael,* and to all that are of an upright heart. *And let us be of good*

chear,

chear, for 'tis God's determination, tha
the House of David *shall grow stronger an*
stronger, and his *Branch shall encrease an*
spread, and of his *Government, Kingdo*
and Dominion there shall be no End.

Your faithful Friend and Brothe
in the service of our dear Lor

God's blessed Work encreaseth and prospereth in these Lands, magnified be his Everlasting Name.

W. P.

From on Board the Passage-boat *betwee*
Delfzyl *and* Embden, *the* 16*th of th*
7*th Month*, 1677.

Embden] We arrived at *Embden* about th
11th Hour. This is the City whe
Friends have been so bitterly and ba
barously used, the like hath scarce
been known in any place where Tru
hath broke forth in our Day; they h
ving here been Banished some 30, an
some 40 times and above. The fir
Family that received Truth in this C
ty was Doctor *John William Haesbae*
a *Physician*, and his Wife; at who
House also the first Meeting was set u
among Friends to wait upon the Lo

y way of *publick* Teſtimony: They re now both Dead, but the *Memory of heir Fidelity is as precious Ointment a-ong the Righteous.*

They were with me at a Meeting ix Years ago, in this City; and I re-nember the Power of the Lord had hat operation upon them, that I ſaid o *B. F.* and *T. R.* then with me, it vill not be long before they will pub-ickly own and bear Teſtimony in this lace: And about Three Months after, e came forth, and ſhe about a Year fter him. And from their fidelity and ntegrity, notwithſtanding all the ſore nd bitter Tempeſt of Perſecution, a ne Meeting ſprang; but at this Day ney are ſcattered, being ſtill ſent a-vay as faſt as they return.

We viſited his Mothers Family, where we found Three of his Siſters in he love of Truth, his Fourth Siſter be-ng alſo a Friend, and is Wife of *J. C.* ving at *Amſterdam.* We had a little weet comfortable Meeting with them. fter it, I returned to my Lodging, nd as I was writing to Doctor *An-rews*, Preſident of the *Council* of *State* who is reported to have been the Au-hor of this Cruelty to our Friends) a

burden

burden came upon me, my writing would not ſerve turn, I muſt go myſelf; and, in the Fear and Name of the Lord, *to plead the innocent and ſuffering Cauſe of our Friends with him.*

So away we went to his Houſe: He was at firſt aſtoniſhed to ſee what manner of Men we were; but after a little time he comported himſelf with more kindneſs than we expected at his hand. I ask'd him, if He and the Senate had not received a Letter in Latin from an *Engliſh-man* about Two Years ſince concerning their *Severity* towards the People called *Quakers*? He told me he had: I replied, I was the Man, and was conſtrained in Conſcience to viſit him on their behalf; and I could not ſee how he, being a *Common-wealth's man* and a *Proteſtant*, could Perſecute.

I pleaded the *Unnaturalneſs*, the *Unchriſtianity* and *Imprudence* of ſuch proceedings, and preſt our Reaſons earneſtly, but tenderly upon him. He aſſaulted us with ſeveral Objections: but, bleſſed be the Lord, they were moſtly fictitious, and therefore eaſily removed and anſwered. He alſo promiſed me, That if I would write to the Senate a Remonſtrance of the Ca-

of our Friends, and expreſs my Requeſt to them, and incloſe it to him, he would both preſent it and get it to be read, and make it appear, that he was not ſo much our Enemy as we took'd upon him to be. I promiſed to ſend him ſome Books containing a Defence of our Principles, which were accordingly put into the hands of *Eliza. Haesbert* to deliver him in my Name.

Having taken our Leave of the Old Woman and her Daughters, and a Man-friend reſiding in that City, and left the Bleſſings and Peace of our God amongſt them, we took Ship for *Lier*, where we arrived the next Morning. Thence we took Waggon for *Bremen*, where we came ſafe, through the Lord's goodneſs the next Day; where we met our Friends and Companions *T. K.* and *B. F.* who were come hither ſome Hours before us from *Amſterdam*. In this City there is a work of the Lord begun, though yet obſcure: We had a travail upon our Spirits, that the bleſſed and precious Truth of our dear Lord and Maſter might find place to reſt its foot upon.

Lier. 17. 7. 2.

Bremen. 18. 7. 3.

To that purpoſe we wrote to two *Miniſters*, under ſome Suffering from

 their

19. 7. 4. their Brethren, becauſe of their grea
Zeal againſt the *formality* and *deadne*
of the ſo called Reformed Churche
This we ſent by a Merchant, whom
we formerly met at *Herwerden*. Wit
ſome difficulty we got to them, bu
the Perſon chiefly ſtruck at was ſhy t
ſpeak with us: His reaſon was this
'It was known that we were in Town
'and it was one of the Accuſations a
'gainſt him, that he was a Foſterer
'all the ſtrange Religions that cam
'through the Town. Alſo he wa
'then actually under Proceſs, and tha
'the People that had heard of the inn
'cency of his Cauſe conceived a prej
'dice againſt our *Name*, though
'might be without Cauſe: Therefo
'he could not at preſent confer wi
'us; and ſaid, he was ſorry for it wi
'all his heart, but what we ſhould ſa
'to his Brother ſhould be the ſame
'if it had been ſaid to him; to who
'he referred us.

However I took hold of his Ar
and ſaid, I have this Meſſage to de
ver to thee, that I may disburden m
ſelf before the Lord; which was th
Mind that which hath touched thy Hear
let that guide thee, and do not thou or
tha

hat: *Conſult not with* Fleſh *and* Blood, ow to maintain *that Cauſe, which Fleſh nd Blood in thy Enemies perſecuteth thee or.* He anſwered, 'Rather than I will betray that Cauſe, or deſert Chriſt, by God's ſtrength, *they ſhall pull my Fleſh off my Bones.* So he left s in his Houſe, and truly we had a ood time with his Companion, the ther Miniſter, about three Hours te- ifying unto him, that the Day was ome and coming, in which the Lord would gather out of all Sects (that and in the oldneſs of the Letter) *into is own Holy Spirit, Life and Power*; nd that in *This* the Unity of Faith nd Bond of Peace ſhould ſtand. And herefore that he and all of them hould have an Eye to the *Principle* of od in themſelves, that being turned o it, they might ſpeak from it; and hat therein they would Glorifie God nd be Edified. So we parted, leav- ng the Man in a ſenſible and ſavoury rame. We viſited the Merchant twice, nd had a very good time with him; he Man is of a loving and ſenſible Spi- it, and the Love of God opened our earts to him.

We also visited Doctor *Johan Sophro-ny Cozack*, an odd *Compositum* of a Man. He has had great and strange Openings; he hath writ several Scores of Tracts. He is a great Enemy to the Priests, and in Society with none: Of a merry, yet of a rough disposition, without any method or decency in his Cloaths, Food, Furniture and Entertainment. He wants but Three of Fourscore, yet of a wonderful Vigour and Pregnancy.

We were twice with him, and we have reason to think he was as loving to us as to any Body. And truly he did show at parting some serious and hearty kindness: But we could faste little upon him as to God's Power, or any inward sense of us or our Testimony: Yet we had little to object against what he said too; nay some things were very extraordinary.

From him we went to Doctor *Bingham*, an *English* Physician, a Man of a lowly and tender Spirit, who received us in much Love, lamenting when we left him, that he had no more time with us.

At the Inn we had frequent opportunity to declare the way of Truth, and we must needs say, we were heard

with patience and ſobriety; particularly of a *Doctor* of Law, who lodged at the Houſe, and an ancient Man of *Kiel* in *Holſtein*. We left *Books* amongſt them all, and in the Love and Fear of God we took our leave of them on the Fifth Day after Dinner, and begun our Journey towards *Herwerden*, the Court of the *Princeſs*, where we arrived on the Seventh Day in the Morning, every way well, through the Mercies of the Lord. We ſent to inform her of our arrival, and to know what Hour it would be convenient for us to viſit her; who returned us this anſwer, That being then imployed in the buſineſs of her Government, it would be the Second Hour in the Afternoon before ſhe could be at Leiſure. Herwerden. 22. 7. 7.

The time being come we went to viſit her, and found both her and the *Gonnteſs* ready to receive us; which they did with much Love and Tenderneſs. I obſerved them to be much lower in their Spirits than Ever, and that our former bleſſed opportunities had had a bleſſed effect upon them. That Afternoon was imployed in the Narrative of our Travels, which they heard with great attention and refreſh-

ment. The whole diſcourſe ended with a precious little Meeting. The Houſe being clear of Stranges, they both earneſtly preſt us to Sup with them, which being not well able to decline, we ſubmitted to.

At Supper the Power of the Lord came upon me, and it was a *true Supper* to us, for the hidden *Manna* was manifeſted and broken amongſt us; yea, a bleſſed Meeting it proved to us: O the reverent *tenderneſs* and *lowly frame* of Spirit that appeared this Evening, both in the *Princeſs* and *Counteſs*. The *French-woman* we found greatly improved, both in her Love and Underſtanding; yea, ſhe was very Zealous and very Broken, and was always with us on theſe occaſions. After Supper we returned to the *Princeſs*'s Chamber, where we ſtayed till it was about Ten at Night. At parting I deſired the *Princeſs* would give us ſuch another opportunity next Day, being the Firſt Day of the Week, as we had the laſt time we were with her: She anſwered me, *With all my heart, But will ye not come in the Morning too?* I replied, *Yes willingly; What time wilt thou be ready to receive us*, ſhe anſwered, *At Seven.*

About

About Seven the next Morning we came; about Eight the Meeting began, and held till Eleven: Several Persons of the City, as well as those of her own Family being present. The Lord's Power very much affected them, and the *Counteſs* was twice much broken while we ſpoke. After the People were gone out of the Chamber, it lay upon me from the Lord to ſpeak to them two, the *Princeſs* and the *Counteſs*, with reſpect to their particular conditions, occaſioned by theſe Words from the Princeſs; *I am* **fully convinc'd**; *but O my Sins are great!* 23. 7. 1

Whilſt I was ſpeaking, the Glorious Power of the Lord wonderfully roſe, yea, after an *awful* manner, and had a deep entrance upon their Spirits; eſpecially the *Counteſs*'s, that ſhe was broken to pieces: God hath raiſed, and I hope fix'd his own Teſtimony in them.

We returned to our Inn, and after Dinner we came back to the ſecond Meeting on that Day, which began about the ſecond Hour in the Afternoon: And truly, the Reverent, Bleſſed, Sure Word of Life was divided aright, and a precious ſenſe of Truth was raiſed in the Meeting. There came more of

the City than in the Morning, and we were much comforted in the Lord's Power that was with us. For the Truth had paſſage, and the hungry were ſatisfied, and the ſimple-hearted deeply affected.

This Day at both Meetings was one of the *Princeſs*'s Women, that never was at Meeting before, and ſhe (tho' very ſhy of us the laſt time) became tender and loving to us; ſhe was truly reach'd. O, Magnified be the Name of the Lord, whoſe *Preſence* was with us, and whoſe *Arm* ſtood by us! After Meeting the *Princeſs* preſt us to ſtay and Sup with her, pleading the quietneſs of the Family, and that they were alone. At Supper (as the Night before) it was upon me to Commemorate the Goodneſs of the Lord, his daily Providences, and how Precious he is in the Covenant of Light to the dear Children, and Followers of the Light. Great was the Reverence and Tenderneſs that was upon the Spirits of both *Princeſs* and *Counteſs* at that inſtant. After Supper we returned to the *Princeſs*'s Chamber, where we ſpent the reſt of our time, in holy Silence, or Diſcourſe, till about the Tenth Hour, and then we repaired to our Quarters.

Next

Next Morning about Eight we re- 24. 7. 2.
urned to the Court, where the *Prin-*
ess and *Counteſs* were ready to receive
s. The Morning was imployed in a
ery ſerious relation, relating of the
Affairs, Practice and Sufferings of our
riends in *England*, with which they
eemed greatly affected: When, about
he Eleventh Hour a ratling of a Coach
nterrupted us. The Counteſs imme-
iately ſtept out to ſee what was the
natter, and returned with a Counte-
ance ſomewhat uneaſie, telling us,
hat the young *Princes*, *Nephews* to the
rinceſs and the *Graef* of *Donaw*, were
ome to Viſit her. Upon which I told
hem, we ſhould withdraw, and re-
urn to our Lodging; but intreated,
hat for as much as we were to depart
hat Night with the Poſt-Waggon, we
ight not be diſappointed of a Farewel
Meeting with them; and the rather,
or that I had a great burden upon my
pirit: Which they readily complied
ith, telling me, theſe Perſons would
nly Dine and be gone. As we went
o the Door, the *Counteſs* ſtep'd before
s, and opened it for us; and as I paſt
y, ſhe look'd upon me with a weigh-
Countenance, and fetch'd a deep

ſigh, crying out, *O the Cumber and Entanglements of this Vain World! They hinder all good.* Upon which I replied, looking her ſtedfaſtly in the Face, O come thou out of them then!

After we had Dined at our Lodging, ſomething being upon me to write to the Profeſſors of Religion in that Country, I went up to my Chamber that I might be the more retired. Juſt as I was about the concluſion of the Paper cometh the *Steward* of the Houſe from the *Princeſs*, with this Meſſage, That the Princeſs intreated us to come to her for the *Graef* of *Donaw* had a great deſire to ſee us, and to ſpeak with us. This brought a freſh weight and Exerciſe upon us; but committing all to the Lord, and caſting our care upon him, we went.

Being arrived, the *Graef* approached us in *French*: At firſt he took no great notice of our inceremonious Behaviour, but proceeded to enquire of us our ſucceſs in our Journey, and what we found anſwering our Journey and Inclinations. Then we fell on Points of Religon, and the *Nature* and *End* of true Chriſtianity, and what was the way that leadeth to the Eter-

nal Reſt. After ſome ſhort debate about compleat Sanctification in this Life, we both agreed that Self-denial, Mortification and Victory was the Duty, and therefore ought to be the endeavour of every ſincere Chriſtian.

From this I fell to give him ſome account of my *Retreat* from the World, and the inducements I had thereto, and the neceſſity of an *Inward* Work; with which he ſeemed much pleaſed. After this he fell to the Hat, *&c.* This choaketh, and the rather, becauſe it telleth Tales: It telleth what People are; it marketh Men for Separatiſts; it's blowing a Trumpet, and viſibly croſſing the World, and that the Fear of Man (greatly prevalent with too many Serious People in that Land) *cannot abide, ſtarteth at*, and *runneth away from.* Howbeit the Lord enabled me to open the thing to him, as that it was no plant of God's planting, but a Weed of Degeneracy and Apoſtacy; a Carnal and Earthly Honour, the effect, feeder and pleaſer of *Pride* and of a vain Mind, and that no advantage redounded to Mankind by it; and how could they that ought to do all to the Glory of God, uſe that vain and unprofitable

ſitable cuſtom, which cannot be done to the Glory of God? I entreated him ſeriouſly to conſider with himſelf the riſe and end of it; whence it came, what it pleaſed, and what that was that was angry it had it not.

I alſo told him of the *ſincere* and *ſerviceable reſpect* which Truth ſubſtituteth in place thereof: And I exhorted him to Simplicity and Poverty of Spirit; to be like that Jeſus he profeſſed to be his Saviour, whoſe *outſide* as well as Doctrine pleaſed not the *Jews*, and ſo we parted. He took his leave of the *Princeſs*, and then of us with great Civility.

After he was gone, the *Princeſs* deſired us to withdraw to her Bed-Chamber, and there we began our Farewel Meeting. The thing lay weighty upon me, and that in the deep dread of the Lord; and Eternally Magnified be the Name of the Lord that overſhadowed us with his Glory: This Heavenly, Breaking, Diſſolving Power Richly Flowed amongſt us, and his Miniſtring Angel of Life was in the midſt of us. Let my Soul never forget the Divine Senſe that overwhelmed all. At that bleſſed Farewel I took of them,

hem, much opened in me of the Hour
f Chriſt's *Temptation*, his Watchful-
eſs, Perſeverance and Victory: Alſo
bout the *Ten Virgins*, what the true
irgin was, the true Oyl and Lamp;
nd what the Bridegroom, his Door,
hamber and Supper: And in the con-
uſion of that *Torrent* of heavenly, mel-
ng Love with which we were all
eeply affected, I fell on my Knees,
commending them unto the Lord,
rying with ſtrong Cries to him, for
eir Preſervation, and beſeeched the
ord's preſence with us, and ſo ended.
After ſome pauſe, I went to the
inceſs, and took her by the Hand,
hich ſhe received and embraced with
eat ſigns of a weighty kindneſs, be-
g much broken: I ſpoke a few words
art to her, and left the *Bleſſing and*
ace of Jeſus with and upon her. Then
went to the *Counteſs*, and left a par-
ular Exhortation with her, who fer-
ntly beſeeched me to *remember* her,
d *implore* the Lord on her behalf.
om her I went to the *French-woman*,
d bid her be Faithful and Conſtant
that which ſhe knew: She was ex-
dingly broken, and took an Affecti-
te and Reverent Leave of us.

Then

Then I ſpoke to the reſt, and took leave ſeverally of them; my Companions did all the like. They followed us to the outward Room, and there it was upon me to ſtep to the *Counteſs*, and once more to ſpeak to her, and take my Leave of her, which ſhe received and returned with great Senſe Humility and Love. So turning to them all, my Heart and Eye to the Lord, I prayed that the *Fear*, *Preſence*, *Love* and *Life* of God, with all Heavenly Bleſſings, might Deſcend and Reſt with and upon them, Then, and for Ever.

25. 7. 3. 26. 7. 4. Home we went to our Lodging, clear'd the Houſe, exhorted the Family, left Books, and then took Waggon for *Weſel*, about 200 Engliſh Miles from *Herwerden*. We rid Three Nights and Days without lying down on a Bed, or ſleeping, otherwiſe than in the Waggon, which was only covered with an old ragged Sheet. The Company we had with us, made Twelve in Number, which much ſtreightned us: They were often, if not always Vain; yea, in their Religious Songs which is the faſhion of that Country, eſpecially by Night; they call them

Luther's

Luther's Songs, and ſometimes *Pſalms*. We were forced often to reprove and teſtifie againſt their Hypocriſie, to be full of all Vain, and often Prophane Talk one Hour, and Sing Pſalms to God the next; we ſhewed them the Deceit and Abomination of it. We paſſed through ſeveral great Towns by the way, as *Lipſtad*, *Ham*, &c. Many Diſcourſes we had of Truth, and the Religion and Worſhip that was truly Chriſtian, and all was very well; they bore what we ſaid. But one thing was remarkable that may not be omitted: I had not been Six Hours in the Waggon, before an heavy weight and unuſual opppeſſion fell upon me; yea, it weighed me, almoſt to the Grave, that I could almoſt ſay, *My Soul was ſad even unto Death*. I knew not at preſent the Ground of this Exerciſe: it remained about 24 Hours upon me. Then it opened in me, that it was a Travel for the *Seed* of God, that it might *ariſe* over all in them I had left behind, and that nothing might be loſt but the Son of Perdition. O the ſtrong Cries, and deep Agonies, many Tears and ſincere bowings and humblings of Soul before the Lord, that his Holy Senſe, which

was

was raiſed in them, might be preſerv-
ed alive in them, and they for ever in
it! That they might grow and ſpread
as heavenly Plants of Righteouſneſs to
the Glory of the Name of the Lord.

The Narrative from the 27th of the
7th Month incluſive, to the 10th o
the 8th Month excluſive, is inſerted in
the following Letter to the *Counteſs* o
Hornes, beginning in P. 194. and end
ing with P. 205.

For Anna Maria de Hornes *ſtiled Counteſs of* Hornes, a Herwerden *in* Germany.

My dear Friend,

O *That thou mayeſt for ever dwell in the ſweet and tender Senſe of that Divine Love and Life, which hath viſited thy Soul, affected and overcame thy Heart! O tell me, hath it not ſometimes raiſed thy Spirit above the World, and fill'd the with fervent and poſſionate deſires; Yea holy Reſolutions to follow Jeſus thy bleſſed Saviour, who hath given his moſt precious Blood for thee, that thou ſhouldeſt no*

live

ve to thy ſelf, but to him that hath ſo early purchaſed thee.

O the Retired, Humble, Reverent *rame that I have beheld thee in, when is bleſſed Life hath drawn thee into it lf, and adorned and ſeaſoned thee with s own heavenly Virtue*; beautifying *thy ery Countenance beyond all the Vain and oliſh Ornaments of the Wanton Daughters* Sodom *and* Egypt, *for therein are* harms *not known to the Children of this Vorld.*

O that this holy and chaſt Life may be ways precious with thee! and that thou ayeſt be for ever chaſtely kept in the Love d Fellowſhip of it! That out of this Vorld's *Nature, Spirit, and Practice, ou mayeſt be redeemed by him, who is e Way, the Truth, and the Life*; *who, as ou watcheſt with holy vigilance, will not ly daily manifeſt the Devices of the E- my to thee, but ſave thee from him. For riſt's Work in thee* is thy Sanctificati- , *as it is in him his Father's Will, as he d of Old to his Diſciples,* This is the ill of God, even your Sanctification.

My dear beloved Friend, be Sted- ſt, Immoveable, without Wavering; *d work out thy great Salvation with* ar *and* Trembling; *and* loſe not *that*

ſweet

ſweet and precious Senſe that the Lord hath begotten in thee: It is ſoon *loſt, at leaſt weakened, but hard to recover. Wherefore let not the Spirit of the World in any of its appearances, Vain Company, Unneceſſary Diſcourſe, or Words, or Worldly Affairs prevail upon the* Civility *of the Nature; for thy will oppreſs the innocent Life, and bring grievous weights and burdens upon thy Soul, and* prolong *the coming of the Lord, whom thou lookeſt for, and put the Day of thy Redemption afar off. O beware of this compliance! Let me put thee in mind of that ſenſible reſolution ſo frequently and ſo paſſionately repeated to thee;* Il faut que je rompe, Il faut que je rompe. *Ah this ſpeaketh a weight, that weight a ſenſe, and this ſenſe a ſtrong Conviction. Now be aſſured, that till Obedience be yielded to that preſent manifeſtation and Conviction, the good things deſired and thirſted after can never be Enjoyed.*

Wherefore, my dear Friend, *be Faithful, and watch againſt the Workings of the Spirit of this World in thy ſelf; that the Nature and Image of it in all things may be Crucified, that thou mayſt know an entire Tranſlation, with holy* Enoch, *to walk with God. Jeſus the holy Light, this* Croſs *and Power of God, that kills*

a

nd maketh alive; and he is the heavenly
ine too, if thou abideſt in him, thou wilt
ing forth Fruit: *But if thou abideſt not*
him, thou wilt not bring forth that fruit,
which his heavenly Father only can be
orified. O ſee what the mind daily abi-
th in! O my Soul is even raviſh'd with
e ſenſe of that holy and quiet habitation!
me, *ſaith he,* you ſhall have Peace,
ut in the World Trouble; however.
e of good chear, I have overcome the
orld, I am not of the World: *as if he*
d ſaid; I am not of the World's Ways,
orſhips, Cuſtoms, *or* Faſhions; *for*
atever is of the Nature and Spirit of
is World, hath no part in me: *And as*
m not of this World, neither are you of
is World; for I have choſen you out
the World; *out of the* Inventions,
t of the Worſhips *and* Faſhions *of the*
orld. You are to leave *them all, to come*
t of them all, and live and walk as Pil-
ims *in the World; that is* Strangers:
what? To the Life *and* Practice *of the*
orld; not uſing, *but* renouncing *the*
in Cuſtoms and Ceremonies, yea, the
ole Converſation of the World, remem-
ng that the Friendſhip *of this World is*
mity *with God. And what if the*
orld hate *you, it hated me* firſt; *and*

the

the Disciple is not greater *than his Master nor the Servant than his Lord: If you were* of the World, *the World would* Love you, *and not Reproach and Persecute you; for the World loveth its own. O my dear Friend, thou mayst be perfectly sensible what it is, not to be of this World.*

But there is yet a farther Mystery *in these Words, not discerned even of many in whom some tenderness and inquiry is begotten, much less of the worldly Christians. This World hath a* false Earth and a false Heaven, *a false Foundation and a false Joy: Not only gross Wickedness, but Iniquity in a Mystery inwardly and outwardly. The* Whore, false Prophet, *and* Dragon, *and all their Off-spring are here concerned. This is their Work that must be burnt with Fire, that Christ is not of, nor his true Disciples. O the Light of Jesus discovereth it! And he that Spiritual* Solomon *that giveth true judgment, and that* saveth the living Child, *the true Birth; giving it to the right Mother, and not to the false pretender. And all that hear his Voice and follow him, shall receive true* Light, Discerning *and* Judgment, *to whom all Judgment is given: They shall know his Voice from Man's.*

The

There are Two Trees *of differing Natures that have* contrary *Fruits and Leaves. The one is the* Tree of Life, *which is* Chriſt; *the other the* Tree of Death, *and that is* Satan. *The fruit of the one giveth* Life; *the fruit of the other bringeth* Death; *the* Leaves *of the firſt* Heal; *the* Leaves *of the laſt* Poiſon. *Many that diſcern the Tree, cannot clearly diſtinguiſh the Branches: And thoſe that ſee many Arms and Branches, cannot diſtinctly behold the Fruit, much leſs the Leaves. This cometh by the* gradual Diſcoveries *and* Revelations *of the Light of Jeſus, the Word of God, as it is daily received, and daily obeyed. Yea, and that Word is the* Ax *and* Sword *of the Almighty to cut it down, daily feel the ſtrokes of his eternal ſearching Light and Word at the very root of this Corrupt Tree, this Evil one, and his Corrupt Nature, Works and Effects. For which end Jeſus Chriſt came, and therefore is called* a Saviour, *which is little known in Truth to the Chriſtians of this World.*

Ah my dear Friend, thou knoweſt this Word, yea, thou haſt felt it: O hide it thy Heart! *Treaſure it up in* thy Soul, *and Love it, and abide with it for Ever. Alas! Whither ſhouldſt thou go? This*

hath

hath the Words, *and is the* Word *of E*
ternal Life; daily *therefore Watch an*
Wait, that thou mayeſt be grafted mo
into it; *that thou mayeſt live and gro*
by the Virtue and Life of it; *and that*
may grow in thy Heart, as it grew amo
the firſt Chriſtians, the holy Followers
the Perſecuted Jeſus. *And when*
ſearcheth thy wound, and cutteth away t
dead fleſh; *yea, when it* ſeparateth *b*
tween the Soul, and the Spirit of th
World, and divideth between Join
and Marrow; *when* it cutteth off th
right Hand, and plucketh out the rig
Eye; O Watch unto Prayer, and Pra
that thou mayeſt endure! *O keep t*
holy Patience of this pure and livi
Word; *and this very Word will* keep th
in the hour of thy ſharpeſt *Trials, a*
ſoreſt Tribulations! All Virtue is in i
It is a tried Word, *a* ſure Refuge; t
Staff *and* Strength *of the Righteous in*
Ages. *'Twas* David's Teacher a
Buckler; *a* Light *to his Feet, and*
Lanthorn *to his Paths. Walk thou in*
Light thereof, and thou ſhalt not ſtumb
In this Word is Life *(as in the* Ro
and this Life is the Light of M
They that receive and love the Light of
will therein receive Divine Life from i

ive to God. *This is the* bread of God, hat *cometh from God, and feedeth, and* adeth *up to God: By this only, that* hich *is born of God liveth, and is nou-* iſhed. *This is that* Carcaſs *to which the* iſe Eagles *gather; and ſee thou gather-* t *to no other, and feedeſt on no other.* his *is that* hidden Manna, *that cometh* om *Heaven; that feedeth God's Goſpel* rael. *The World hath a* Manna, *but* Periſheth; *but this endureth for Ever:* or *'tis not* of *Man, nor* from *Man, but* mmortal, *and from God;* hid *from the* owledge *of all the Vain Chriſtians in* e *World: So that the* Iſrael *of God can* to *the Children of this World, and* at *in Truth and Righteouſneſs,* We ve a Bread you know not of. *For* is Manna, *wait daily, that thou mayſt* ſtrengthened *in thy Wilderneſs-Travel* the *Land of Eternal Reſt.*

Wherefore labour not for the Bread that eriſheth, *that is, the Bread of* Man's venting *and making, which cometh from* elow, *and profiteth not, becauſe it giv-* not *Life Eternal. But labour thou,* ny dear Friend) *for the Bread that ne-* r *periſheth, that endureth for Ever, and* at *giveth Life Eternal to all that feed* on *it. O caſt thy care upon this Word,*

Love

Love it, and Dwell with it, wait Daily upon it, hear its Voice only, and follow it; for it bringeth the Soul to the Eternal Habitation of Reſt and Glory. Yea, when all Fleſh ſhall wither, and the beauty thereof fade away, this Word, and they that are grafted into it, ſhall abide for Ever. O *that this may be* thy Choice, *and it ſhall be* thy Diadem, *and* thy Eternal Crown of Glory.

Theſe are the fervent deſires, and theſe the daily Prayers of my Soul, to the God of my Salvation for thee; not only that nothing in thee may be loſt, beſides the Son of Perdition: *But that thou mayſt* caſt off every weight and burden, and that Sin, that doth ſo eaſily beſet thee, *that grieveth, boweth and oppreſſeth thee: Under the heavy weight of which thou groaneſt and ſigheſt that thy Redeemer would come from* Zion *to Deliver thee. O give not heed to the Enemy, the* falſe Accuſer, *that ſeeketh to devour that which is begotten of God in thee: Neither look upon thine own Sins, Burdens, or Weaknesſes; but lift up thy head, and* look to Jeſus, *the Author of thy bleſſed Viſitation, and wholly Hunger and Thirſt after him, the* Spiritual brazen Serpent, *that healeth and relieveth all that in Faith and full*

Aſſurance

Aſſurance look to him. Want of looking to him, hearing and obeying him, and having true faith in him, is the cauſe *both of all the Preſumption and Deſpair that are at this Day. He did no Mighty things of Old in thoſe places where they believed not.*

O faint not, look not back, remember the Holy Antients, the Holy Pilgrims of Faith, the Royal Generation of Heaven! Heb. 11. *Thou believeſt in God,* believe alſo in him for the Work's ſake that he has already wrought in thee: *He will miniſter to thee, as he was miniſtred unto by his Father's Angels in the Hour of his Abaſement and great Temptation. O watch, and be faithful, and thou ſhalt be a* Noble Witneſs *for the Lord.*

Once more let me expoſtulate with thee. Wouldſt thou overcome the Enemies of thy Soul's Peace, and enjoy the delightful preſence of the Lord with thee; Then keep nothing back; let nothing be withheld that he calleth for: Remember that Saul *of old loſt his Kingdom, for keeping that Alive which he ſhould have Slain: Thou knoweſt what befel* Ananias *and* Saphira *outwardly. But be thou like the poor Widow of old, that therefore gave more into the Treaſury than all the reſt, becauſe they reſerved* the greateſt part to themſelves;

but ſhe gave All *ſhe had. O Bleſſed are they that make no Bargains for themſelves: That have no Reſerves for Self; neither conſult with Fleſh and Blood; nor in any Senſe conform to the leaſt Ceremony which is born of them: But that ſubmit their Wills,* in all things, *to the Lord's, that they may be made* Perfect through Sufferings, *as Chriſt was.*

Read me in the myſtery of Life: I ſpeak not of deſerting, or flinging away all outward Subſtance; but that thy Heart may Reign *above all Viſibles, and make God its Treaſure, and never ſtick in any thing of this lower World, or reſt ſhort of Chriſt the* Eternal Reſt *of all the Seed of Faith.*

Here beginneth the Narrative.

THE Lord brought us well to *Weſel* on the Fifth Day after we left *Herwerden*, having ſome Service by the way. At *Weſel* we had a good
Weſel. 27. 7. 5. time with Dr. *Schuler*, and *Roſendal*, and the *Woman* we mentioned to thee; but the *Taylor* was ſhy, and fearful of coming to us at the Doctor's.

28. 7. 6. The next Day we went toward *Duysburgh*, we viſited the *Schult*, or Chief

Chief Governour that Night, whom we found at home; he received us with much Kindneſs. His Wife and Siſter, we fear, have been ſhaken in their good belief of our Teſtimony ſince we were laſt there; ſome *Fowls of the Air* have devoured thee Seed that was ſown. O that ſweet and tender frame in which we left them the time before! However, the entrance we had upon the Spirit of the *Schult*, a little conſolated us. Hence we ſent *Maria Martha*'s Friend, a Letter, deſiring him to let us have his Anſwer the next Night at *Duſſeldorp*, incloſed to *Neander*, when and where we might ſee him, either at *Duſſeldorp*, *Mulheim*, or *Duysburgh*; and if it were poſſible, we would gladly viſit the *Counteſs* of *Bruch*.

We got early to *Duſſeldorp* next Day, being the laſt Day of the Week: But *Neander* was gone to *Mulheim*, in order to Preach on the Morrow; ſo that we were diſappointed of our Intelligence. Duſſeldorp. 29. 7. 7.

Next Morning we went towards *Collen*, and there arrived that Evening. Collen. 30. 7. 1.

The next Day we had a good opportunity with *Van Dinando* and *Docemius* at the Houſe of the latter; and that Afternoon took Boat back for *Duſſeldorp*: 1. 8. 2.

Duſſeldorp. 1. 8. 2. *dorp*: Where arriving next Morning, we preſently ſent for *Neander*; who came to us, and Three more in Company. We had a bleſſed Meeting with them, and one of the Three that came 2. 8. 3. with him, our Souls were exceedingly affected with.

The Meeting done, they went away, but *Neander* returned. And firſt, of our Letter to *Mulheim*; we found by him, (as alſo at our return to *Duysburgh*) that *Kuper* was ſo far from endeavouring our Viſit to the *Counteſs*, that he would not meet us himſelf, either at *Duſſeldorp*, *Mulheim*, or *Duysburgh*: Nay, it did not pleaſe him to ſend us an Anſwer, much leſs any the leaſt Salutation. I confeſs it grieved us now for *Neander*, the Young Man hath a Zeal for God, and there is a Viſitation upon him, my Soul deſireth that it may not be ineffectual: But I have a great fear upon me. For this I know certainly from the Lord God that liveth for Ever, and I have a Cloud of Witneſſes to my Brethren, that *Retirement* and *Silence* before God, is the alone way for him to feel the heavenly Gift to ariſe, and come forth pure and unmix'd. This *only* can aright Preach

fo

for God, Pray to God, and beget People to God, and nothing elſe. But, alas, his Office in that Family is quite another thing; namely, to perform *Set* Duties, at *fix'd* times: Pray, Preach, and Sing, and that in the way of the *World*'s Appointments. His very Office is *Babyloniſh*, Namely, a *Chaplain*; for 'tis a *Popiſh* Invention.

In the good Old Times, Godly *Abraham*, that was a Prince, and *Joſhua* a great General, and *David* a King, with many more, *inſtructed their Families* in the Knowledge and Fear of God: But now People are too Idle, or too Great to Pray for themſelves, and ſo they Worſhip God by *Proxy*. How can a miniſter of the Goſpel be at the beck of any Mortal Living, or give his Soul and Conſcience to the time and appointment of another? The thing in it ſelf is utterly wrong, and againſt the very Nature and Worſhip of the New and Everlaſting Covenant. You had better meet to Read the Scriptures, the Book of Martyrs, *&c.* if you cannot ſit and wait in *Silence* upon the Lord, *till his Angel move upon your Hearts*, than to uphold ſuch a *Formal*, *Limited* and *Ceremonious* Worſhip. This

is not the Way out of *Babylon*. And I have a deep ſenſe upon my Soul, that if the Young Man ſtrive beyond the Talent God hath given him, to anſwer his Office, and fill up his place, and wait not for the pure and living Word of God in his Heart, to open his Mouth, but either ſtudieth for his Sermons, or ſpeaketh his own Words, he will be utterly ruined.

'Wherefore, O *Dear Friend*, have a 'care thou art no Snare to him, nor he 'to thee! Man's Works ſmother, and 'ſtifle the true Life of Chriſt; what 'have you now to do but to *look to Je-* 'ſus, the Author of the holy deſires 'that are in you, who himſelf hath vi- 'ſited you. Tempt not the Lord, Pro- 'voke not God. What ſhould any 'Man Preach from, but Chriſt? And 'what ſhould he Preach People to, but 'Chriſt in them, the hope of Glory? 'Conſider, nothing feedeth that which 'is born of God, but that which com- 'eth down from God; even the *Bread* 'of God, which is the Son of God, who 'giveth his Life for the World. Feel 'it, and feed on it; let none mock 'God, or grieve his Eternal Spirit that 'is come to ſeal them up from the

'Mouth

'Mouth of Man, that hath deceived
'them, that Jeſus the Anointing, may
'Teach them, and abide with them
'for Ever.

'Be ſtedfaſt and immoveable, and
'this will draw the Young Man nearer
'to the Lord, and empty him of him-
'ſelf, and purge away mixtures, and
'then you will all come to the *Divine*
'*Silence*. And when all Fleſh is Silent
'before the Lord, then is it the Lord's
'time to Speak, and if you will Hear,
'your Souls ſhall Live. O my Soul is
'in great pain that you may be all *chaſt-*
'*ly* preſerved in that Divine Senſe be-
'gotten in your Hearts by the Eternal
'Word of God, that abideth for Ever;
'that nothing may ever be able to ex-
'tinguiſh it. But more eſpecially that
'*Thou*, my Dear Friend, mayeſt be
'kept in Faithfulneſs: For the Lord is
'come very near to thee, and *Thou muſt*
'*begin* the Work; the Lord God ex-
'pecteth it at *thy hand*. If one Sheep
'break through, the reſt will follow.
'Wherefore Watch, O Watch, that
'thou may'ſt be ſtrengthned and con-
'firmed; and ſtrengthen all that is be-
'gotten of God in that Family, by thy
'Weighty, Savoury and Circumſpect

 'Life!

'Life! O how is my Soul affected with
'thy preſent Condition! It is the fer-
'vent Supplication of my Heart that
'thou may'ſt, through the daily obe-
'dience of the Croſs of Jeſus, Conquer
'and Shine as a bright and glorious
'Star in the Firmament of God's Eter-
'nal Kingdom. *So let it be, Lord Je-*
'ſus! Amen.

We tenderly, yet freely ſpoke our Hearts to him, before we parted, which done, in God's Love we took our leave of him at *Duſſeldorp*, and got that Night to *Duysburgh*, being the Third Day of the Week. We firſt viſited Dr. *Maſtricht*, a Man of a good Natural Temper, but a rigid *Calviniſt*. I perceived by him, that they held a Conſultation about ſeeing us at *Bruch*; but they all concluded, it was beſt to decline meeting with us becauſe of the *Graef*, he being ready to fling our Name in Reproach, upon them, in his diſpleaſure; and this would confirm him in his Jealouſies of them. This might excuſe the *Counteſs*, but by no means *Kuper*; and if I had any ſenſe, *Maſtricht* was there with them upon deſign to fruſtrate the hopes we had conceived of meeting with her. We from

Duysburgh.

that

that deſcended to other things of weight, and in Love and Peace parted.

From his Houſe we returned to our Inn, and after Supper we viſited the *Schult*, who with much Civility and ſome Tenderneſs received us. His *Siſter* alſo came to us, and we had a good little Meeting with them, and our God was with us, and his pure and tender Life appeared for our Juſtification, and pleaded our innocent Cauſe in their Conſciences: And ſo we parted with them, leaving our Maſter's Peace amongſt them.

The next Day we came to *Weſel*, being the Fourth Day; where we underſtood by Dr. *Schuler*, that thy *Siſter* deſired we would be ſo kind as to ſee her when we returned: Upon that we went and viſited her; ſhe received us very kindly. Thy *Brother* in Law's two *Siſters* were preſent; we ſtayed with her at leaſt two Hours. Many Queſtions ſhe put to me, which I was glad to have an Opportunity to Anſwer, for it made way for a Meeting: She intreated us to come again if we ſtayed, and told us our Viſit was very grateful to her: Adding, That becauſe we paſt her by the laſt time, ſhe Weſel. 3. 8. 4.

concluded with her ſelf we had no hopes of her; with more to that effect. From thence we went to Dr. *Schuler*'s, who freely offered us his Houſe for a Meeting next Day: And indeed, the Man is bold, after his manner.

4. 8. 5. The next Day about Seven I writ a Billiet in *French* to thy *Siſter*, to inform her of the Meeting to begin about Eight: She came, and her two Siſters with her; there was *Roſondale*, Colonel *Copius* and his Wife, and about Three or Four more, and to our great Joy the Lord Almighty was with us, and his Holy Power reached their Hearts, and the Doctor and *Copius* thereby Confeſſed to our Teſtimony.

The Meeting laſted about Four Hours: Being ended, we took our leave of them in the Spirit of Jeſus, and ſo returned to our Inn. The Taylor was all this while afraid of coming to our Inn, or to the Doctor's to the Meeting: Great Fears have overtaken him, and the poor Man liveth but in a dry Land. After Dinner, we viſited *Copius* and *Roſendale*, and at *Copius*'s we had a bleſſed broken Meeting, he, his Wife, *Roſendale*, his Wife, and another Woman (Wife to one Dr. *Willick*'s Brother)

Brother) preſent; they were extreamly affected and overcome by the Power of the Lord, 'twas like one of our *Herwerden* Meetings; indeed much Tenderneſs was upon all their Spirits.

This done, and having left Books, both there, and with thy Siſter, we left *Weſel* with Hearts full of Joy and Peace: And let me ſay this, That more Kindneſs, and Openneſs, we have ſcarcely found in all our Travels. O that this bleſſed Senſe may dwell with them. A Seed there is in that place that God will Gather; yea, a noble People he will find out: And I doubt not but there will be a good Meeting of Friends in that City before many Years go about; my Love is great to that place. O how good is our dear Lord to us, who helpeth our Infirmities, and carrieth through all Oppoſition, and feedeth us with his Divine Preſence, in which is Life! His *Candle* hath hitherto reſted on our Tabernacle, and he hath made us glad in his own Salvation; Eternal Glory be to his excellent Name.

We immediately took a *Poſt-Carr*, and came next Day, about Two in the Afternoon, to *Cleve*; where we had a very Cleve. 5. 8. 6.

a very precious Meeting at an honeſt Procurator's Houſe, who received us with much Love! Four or Five more were preſent, all Grave and Tender: Our Hearts were greatly affected with their Love and Simplicity. We alſo viſited the Lady *Hubner*, who was kind to us.

Nimmeguen. Utrecht. 6. 8. 7.

Next Morning we ſet out for *Nimmeguen*, and thence immediatey to *Utrecht*, where we arrived that Night; and took the *Night-boat* for *Amſterdam*; becauſe of a preſſure upon my Spirit to be next Day at the Meeting; and the rather, having intimated as much from *Coulen*.

Amſterdam. 7. 8. 1.

We arrived in the Morning at *Amſterdam*, where we found our dear Friends generally well, the City much Alarm'd, and great Curioſity in ſome, and Deſires in others to come to the Meeting. We had a very great Meeting, and many People of Note reſorted: God's *Goſpel Bell* was *Rung*, the Great Day of the Great God *Sounded*, and the Dead was *Raiſed*, ſo as much Tenderneſs appeared in ſeveral. O bleſſed be the Name of the Lord, whoſe Work and Teſtimony Proſpereth!

The

The next Day was ſpent in divers Affairs relating to the Truth. 8. 8. 2.

The Day following we had a Meeting with *Galenus Abrahams* (the great Father of the *Socinian Menniſts* in theſe Parts) accompanied with ſeveral Preachers and others of his Congregation: Divers of our Friends were alſo preſent. It continued about Five Hours; he affirmed in oppoſition to us, That *there was no Chriſtian Church, Miniſtry, or Commiſſion Apoſtolical now in the Werld*; but the Lord aſſiſted us with his Wiſdom and Strength to Confound his Attempts. 9. 8. 2.

Here endeth the Narrative.

I intend a Viſit at the Hague *to the Lady* Overkirk, *Siſter of the* Somerdikes, *and ſome others that have ſober Characters of Truth and Friends; and thence to* Rotterdam, *where I have much to do, both with reſpect to* Meetings *and the* Preſs.

Thus, my Dear Friend, have I given thee a tedious Narrative, yet I hope not altogether unpleaſant. Perhaps the brevity

vity of my Letters hereafter may beſt Apo-
logize for the length of this: However,
I conſider two things; one is, That thou
haſt time enough, one time or other, to
look over it; and next, That I have
plentifully *anſwered thy Requeſts, and*
demonſtrated I have not forgotten thee
O Dear Friend, *let us live and remem-*
ber one another (now abſent) in that
Divine Senſe in which the Lord God diſ-
ſolv'd our Spirits when together. O the
Unity *of this Faith, the* Purity *of this*
Love, and the Bond *of this Peace! The*
Lord Jeſus be with thy Spirit, and keep
thee in this the Hour of thy Temptati-
on, *that thou mayſt come forth as Gold*
ſeven times tried: So ſhall thy Teſtimony
ſhine *for the God that hath called thee,*
and He *will reward thee with Honour,*
Glory, and Eternal Life. Amen.

Thus, ſaith the Lord, I remember thee,
the kindneſs of thy Youth, *the love of*
thine Eſpouſals, when thou wenteſt after
me *in the* Wilderneſs, *in a Land that*
was not Sown. *Jere.* 2. 2. Dear Friend,
conſider this.

Yet again; *The way of the Juſt is U-*
prightneſs; thou moſt upright do'ſt weigh
the Paths of the Juſt, yea, in the Way of
thy Judgments, *O Lord, have we wait-*

for thee, the desire of our Soul is to thy Name, and to the Remembrance of thee.

With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early, for when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.

Lord thou wilt ordain Peace for us, for thou also hast wrought all our Works in us.

O Lord our God, other Lords besides thee have had Dominion over us; but by thee only we make mention of thy Name.

Lord, in Trouble have they visited thee, they poured out a Prayer when thy Chastning was upon them.

Like as a Woman with Child that draweth near the time of her Delivery is in Pain, and cryeth out in her Pangs, so have we been in thy Sight, O Lord.

We have been with Child, we have been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen.

Thy dead Men shall live together, with my dead Body shall they arise: Awake and Sing ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.

Come

Come my People, enter thou into thy Chambers, *and* ſhut *thy doors about thee*: hide *thy ſelf as it were for a little moment, until the* Indignation *be overpaſt*. *For behold, the Lord cometh out of his place to* Puniſh *the Inhabitants of the Earth for their Iniquities; the Earth alſo ſhall* diſcloſe *her Blood, and ſhall no more cover her Slain.* Iſa. 26. 7, 8, to 21. So come Dear Lord Jeſus, that was Dead, and is Alive, and liveth for Ever! *Amen.*

Very dearly Farewel.

Thy Friend that faithfully Travel-eth for thy Re-demption,

W. P.

Amſterdam, 10th of the 8th Month, 1677.

The ſame Day we had a bleſſed Publick Meeting never to be forgotten. O the *Majeſty*, *Glory* and *Life* that the Lord attended us with! Our Hearts were deeply affected with his Preſence; *great Reverence and Brokenneſs was over the Meeting*, more than I had ſeen. The Meeting done, we were oppoſed by

Io. 8. 4.

by a Preacher, who was closely encountred and pursued by several *Merchants*, &c. (not of us) that cryed *he was Rude and Ignorant*, and that They had *a Testimony for us*; and offered to Dispute in our Defence, but the Priest ran away: They followed him till they housed him; what followed I know not.

It was upon me this Day to engage *Galenus Abrahams* to a second Conference, that we might more fully Debate and Confute his grand Objections against the present Dispensation of Truth, and the Heavenly Ministry witnessed among Friends. He refused not my offer of a second Meeting; but sent me word his Business would not give him leave to let it be any time this day. Upon which the next Morning was fix'd for the Conference, to begin 11. 8. 5.
Eight; which accordingly it did, and held till One. The account of which the Conferences is not yet found, but with the latter some of his own Friends seemed better satisfied, and it ended very comfortably to us, because in General Satisfaction.

The Meeting thus ended, and having refresh'd our selves, after a solemn

leave

leave taken of our dear Friends at *Am*
ſterdam, G. F. and my ſelf went tha
Night to *Leyden*, accompanied by B.
Leyden. coming there late at Night, we fo
bore to inquire after any worthy i
that place.

12. 8. 6. But the next Morning we found ou
two, one a *German* of, or near *Darm*
ſtad; who not only expreſs'd muc
love to the Principle of Truth, and u
to us the Friends thereof; but alſo i
formed us of a retired Perſon, of gre
Quality, that liveth about two Hou
back again towards *Amſterdam*, at
Village called *Wonderwick*. Our R
ſolutions of being that Night at *Rotte*
dam, and having the *Hague* to Viſit
the way, made our return at that ti
unpracticable: However, the Rela
on of the *German* concerning the go
Inclinations of the Great Man and
Wife, their Diſdain of the World, a
voluntary Retreat from the Greatn
and Glory of it, reſted ſtrongly up
our Spirits. This Perſon preſen
conducted us to the Houſe of one w
had formerly been a Profeſſor in
Univerſity, and there left us.

To this Perſon both G. F. and
ſelf were more than ordinarily op

e was of a *ſweet*, yet *quick*; of a *wiſe*, et *very loving and tender Spirit*: There ere few ſtrangers we felt greater ove to. He aſſented to every thing e ſaid: And truly his Underſtanding as very clear and open to the things at lay upon us to declare; and ex-reſs'd his firm Belief of great Revolu-ons at hand, and that they ſhould rminate in the ſetting up of the Glo-ous Kingdom of Chriſt in the World. What ſhall I ſay? The Man felt our pirits, and therefore loved us, and in e freſh ſenſe of that love, writ a Let-r by us to a retired Perſon at the *ague*, like himſelf: Which in ſeveral aces of *Germany* was the way where-we found out moſt of the retired ople we viſited. After near two ours time with him, we took Wag-n for the *Hague*, leaving the Peace God upon him.

The firſt thing we did there was to quire out the Lady *Overkirk*; a Per- of a Retired and Religious Cha-ter; ſeparated from the publick orſhip of that Country: She was at ne, but her Husband with her; ng a great Man of the Army of ano-ther

Hague.

ther Diſpoſition and Way of Livin hindred our Acceſs at that time.

The next Perſon we went to, was Judge of the Chief Court of Juſtice i that *Republick*: He received us wit great Reſpect, and a more than ord nary deſire to know the Truth of ou Faith and Principles. We declared the things moſt ſurely believed mongſt us, in the Power and Love God. He made his Obſervations, O jections, and Queries upon ſever things we ſpake; to whom we replie and explained all matters in queſtion inſomuch as he declared himſelf ſati fied in our Confeſſions, and his goo Belief of us and our Principles: W took a ſolemn and ſenſible leave him, and we felt the Witneſs of Go reach'd in him, and his Spirit te dred; which filled our Hearts wit dear Love to him: He brought us t his Street-door, and there we parted.

From him we went to viſit that Pe ſon, for whom we had a Letter fro the Dr. at *Leyden*, but he was not a home. We immediately took Waggo for *Delft*, and from thence an Expreſ boat for *Rotterdam*, where we arrive well about Eight at Night.

Delft. Rotterdam.

Th

The next Day was moſtly ſpent in 13. 8. 7.
ſiſiting of Friends, and the friendly
eople in that place, which conſiſted
ſeveral Perſons of Worldly Note.

The next Day, being the Firſt Day 14. 8. 1.
the Week, we had a large and bleſ- A Perſon then Convinced, tho' the Word prevailed, died lately, acknowledging it, and cryed out, *How Happy had I been, if I had then Obeyed?*
d Meeting, wherein the deep *Myſte-*
es of the Kingdom of Chriſt and *Anti-*
riſt were declared in the Power of an
dleſs Life. Several of divers Religi-
ns was there, but no Diſturbance or
ontradiction, but a profound Silence
d reverent Attention were over the
eeting.

That Night I had a bleſſed Meeting
my Lodging, with thoſe Perſons of
ote, that at ſometimes viſited our
blick Meetings, as that Day, and
ve a Convincement upon them:
he Lord's Love, Truth and Life pre-
oully reached towards them, and
ey were very ſweetly affected.

Next Day I beſtowed in Perfecting 15. 8. 2.
d Correcting ſeveral Publick Letters
hich I was moved to write, both in
y Firſt and Second Journey in *Ger-*
any, and after my return to theſe
w-Countries. They are left behind
be Tranſlated and Printed: They
e omitted here, becauſe they are
large,

large, and likely to be hereafter Prin
ted in Engliſh. The Titles where
follow.

I. *A* Summons *or* Call
Chriſtendom *in an earneſt E*
poſtulation with her, to prepar
for the Great and Notable Day
the Lord that is at the Door.

II. *To all thoſe who are ſenſ*
ble of the Day *of their* Viſitatio
and who have received the Call
the LORD, by the Light an
Spirit of his Son in their Heart
to partake of the great Salvatio
whereever ſcattered throughou
the World; but more eſpecial
in the High *and* Low-Dut
Nations; Faith, Hope a
Charity, *which overcome t*
World, be multiplied among yo

III. T

III. *To all those Professors of Christianity, that are* Externally eparated *from the visible Sects nd Fellowships in the Christian Vorld, (so called) wherever* Hidden *or* Scattered; *True Knowledge, which is Life Eter-al, from God the Father, by hrist Jesus.*

IV. *A Tender* Visitation, *in e Love of God, that overcometh e World, to all People in the* igh *and* Low-Dutch *Nations, ho* Hunger *and* Thirst *after ighteousness, and desire to know nd Worship God in Truth, and Sincerity; containing a plain estimony to the* Ancient *and A-ostolical Life, Way and Wor-ip that God is* Reviving *and* xalting *in the Earth, in his irit and Truth.*

The

The ſenſe of the ſerious retreat o
this great Man we heard of at *Leyden*
was ſo ſtrong upon me, that I could no
ſee my ſelf clear to leave the Countr
before I had given him a Viſit. I put
poſed therefore the next Morning t
ſet forward to the *Hague*, from thenc
to *Leyden*, and ſo to *Wonderwick*.

Wonder-wick. 16. 8. 3.

I arrived there in the Evening, wit
B. F. A. Sonnemans and *M. Sonneman*
and immediately made known o
coming, and the end of it to him a
his Wife, by the means of the Youn
German, who was got thither befo
us, to viſit them. An Invitation can
to us all at our Inn, and immediate
we repaired to his Houſe, which w
very Stately, and yet Plain. He pr
ſently came to us, took us by the Han
and bid us heartily welcome. We i
mediately ſate down, and after ſo
time of retirement, I ſpoke ſometh
of what was upon me, yet not bef
he had given us a Sober and Pathe
cal Account of his Life, and of
preſent frame and diſpoſition of
Spirit.

All this was in the abſence of
Wife; but ſo ſoon as I had finiſ
what was then upon me to ſpeak of

Wit

Witneſs of God, and of its Work in Man, upon the occaſion of the Hiſtory he gave us of his Life; he led us into another Room, where his Wife was: He told her, here were ſome *Chriſtian Friends* come to viſit her, ſhe ſaluted us very kindly.

We all ſate down, and after ſome ſilence, the Heavenly Power of God did, in a living and tender manner, open their States and Conditions to me, and opened my Mouth to them. The ſubſtance of my Teſtimony was to this purpoſe, That *Death* reigned from *Adam* to *Moſes*; *Moſes* was till the *Prophets*, the *Prophets* till *John*, and *John* till *Chriſt*: What Chriſt's Day was, how few ſee this Day: And whilſt People are talking of being in Chriſt, under Grace, and not under the Law, *Death Reigneth over them*, and they are not come to *Moſes*, nor the ſhaking or quaking Mountain, the Thundrings, Lightnings and Whirl-Winds: And what was that Way which led to Chriſt; and what it was to be in him, and under the Govern-ment of his Grace: Directing them to the bleſſed Principle of Light and Truth, and Grace, which God had

 ſhed

ſhed abroad in their Hearts. I declared the nature and manner of the appearing and operating of this Principle, and appealed to their own Conſciences for the Truth of what was ſaid: And I can truly ſay, the Holy Life of Jeſus was revealed amongſt us, and like *Oyl*, ſwom on the top of all. In this ſenſe I was moved to kneel down and Pray; great Brokenneſs fell upon all; and that that was before the World began, was richly manifeſted in and amongſt us.

The Meeting being done, the great Man and his Wife Bleſt us, and the Work of God in our hands; ſaying with *Tears* in his Eyes, *My Houſe is Bleſſed for* your ſakes, *and bleſſed be God that I ever lived to ſee you.*

And thus we left them, though with much difficulty; for they preſt us with great earneſtneſs, both to Eat and to Lodge with them, and 'twas hard for them to bear our refuſal. They ſaid it was a Scandal to their Houſe that they ſhould let ſuch good People as we were go out of it; or ſuffer us to lodge in any other place: But we declared our pre-engagement elſewhere, and that it was not for want of true kndneſs towards them. On

One paſſage I had almoſt forgot to mention: 'I was (ſaid he) once at 'Table with the Duke of *Holſteyn* at '*Frederickſtadt*, when the Magiſtrates 'came to complain againſt a People 'called *Quakers* in that City: The 'Duke was ready to be prejudiced a-'gainſt them; but at the *very naming* '*of them, I conceived a more than ordi-*'*nary kindneſs in my mind towards them.* 'I ask'd the Magiſtrate, what they 'were for a People? He told me that 'they would not pull off their *Hats* to 'their Superiors: I ask'd him whether 'they would pull off their Hats to 'God? He ſaid, Yes: Said I, That 'may be the reaſon why they will not 'pull them off to Man. Do they live 'Peaceably? Yes: Do they pay their 'Taxes? Yes: Do they rub their Hats 'in your Eyes? No: Do they do any 'harm with them? No: Why what 'is your Quarrel then? They meet in '*Silence*, and they will not Speak or 'Pray *unleſs they be moved by the Spirit.* 'Why, that is according to the Do-'ctrine of Scripture: If this be to be a '*Quaker*, I would I were a *Quaker* too. 'But, ſaid he, I never ſaw one before, 'but I bleſs God I ſee you now. He

very much inveighed againſt the falſe Chriſtianity that is in the World, and greatly magnified a *Tender*, *Mortified* and *Retired Eſtate*. I have great hopes he and his Wife will die in the Truth. We returned to our Inn to Supper, and to Bed.

Hague. 17. 8. 4. Next Morning we took Waggon for the *Hague*, where we met with *Docemius*, the King of *Denmark*'s Reſident at *Coulen*, who had been at *Rotterdam* to ſeek us, and came back thither, with hopes to meet us. We had ſome ſervice there with a *Lawyer*; but were again diſappointed of viſiting the Lady *Overkirk*, becauſe of her Huſband's preſence; and the other retired Man before-mentioned was again from home: The *Judge* would gladly have received us, but a great Cauſe then depending commanded his Attendance. That Afternoon we took Boat for *Delft*, and ſo to *Rotterdam*, where we all arrived well.

Delft. Rotterdam.

18. 8. 5. It was my deſire to have been the next Day at a Meeting at *Dort*; but it ſeems the Way that we hoped had been open for us, was ſhut, inſomuch that we were prevented of that ſervice. However, I applied my ſelf to the perfecting

fecting of what yet wanted to be compleated in thoſe Writings I left behind me to be Printed.

The next Day, being the Sixth Day of the Week, we had a very bleſſed publick Meeting, taking, therein, our leave of the Country: And after that was done we had another amongſt Friends, recommending to them the *Peaceable*, *Tender*, *Righteous Truth*: Deſiring that they might Live and Grow in it, and be a People to the Lord's Praiſe; ſo ſhould his Work Proſper, his Dominion be Enlarged and Encreaſed among them. In the Evening I had alſo a Meeting at my Lodging among the great People of that place, of which I have before made mention: And Magnified be the Name of the Lord, his Power did ſo ſweetly Viſit them, and effectually Reach them, that, at their departure, ſome of them fell upon our *Necks*, and with *Tears* of Love, Prayed, that they might be remembred by us, and that they might have Strength to anſwer our great Travel for them. We recommended them unto the Lord, and the pure Word of his Grace in their Hearts. 19. 8. 6.

20. 8. 7. The next Day the generality of Friends, of that place, met at *Sim. Johnſon*'s Houſe, early in the Morning, where we took our leave of one another, in the Love and Power of the Lord, feeling his living Preſence with them that Stayed, and with us that Went.

Briel. Several accompanied us to the *Briel*; where we arrived about Noon. There accompanied us the King of *Denmark*'s *Reſident*, at *Coulen*, who had been with us at thoſe Meetings at *Rotterdam*, *P. Hendricks* and *C. Rocloffs* of *Amſterdam*, and *A. Sonnemans*, *B. F. M. S.* and *S. J.* with ſeveral others of *Rotterdam*.

The Pacquet-Boat not being come, we were neceſſitated to lye there that Night.

That Night it was upon me, in the earneſt Love of God, to Salute the *Princeſs* and *Counteſs*, with a few *Farewel-Lines*, as followeth.

TO

TO THE

Princeſs ELIZABETH,

Salvation in the Croſs, *Amen.*

Dear and truly reſpected Friend,

MY *Soul moſt earneſtly deſireth thy* Temporal *and* Eternal *Felicity; which ſtandeth in thy doing the Will of God now on Earth, as 'tis done in Heaven.* O dear Princeſs, *do it! Say the Word once in Truth and Righteouſneſs,* not my Will, but thine be done, O God! *Thy Days are few, and then thou muſt go to* Judgment. *Then an* Account *of thy Talent God will require from thee. What improvement haſt thou made? Let it prove and ſhew its own Excellency, that it is of God, and that it leadeth all, that Love it, to God. O that thou mayeſt be able to give an Account with Joy!*

She died about Four Years after.

I could not leave this Country, and not teſtifie the Reſentments I bear in my mind of that Humble *and* Tender *Entertainment thou gaveſt us at thy Court: The Lord Jeſus* Reward *Thee: And ſurely*

he hath a Bleſſing in ſtore for Thee. Go *on, be ſtedfaſt,* Overcome *and thou ſhalt* Inherit. *Do not deſpond; one that is mighty is near thee; a preſent help in the needful time of Trouble. O let the deſire of thy Soul be to his Name, and to the remembrance of him.* O wait upon the Lord, and thou ſhalt renew thy Strength! The Youth ſhall faint, and the Young Men ſhall fail, but they that truſt in the Lord ſhall never be confounded.

I wiſh thee all True *and* Solid *Felicity, with my whole Soul. The Lord God of Heaven and Earth have thee in his keeping, that thou mayeſt not loſe, but keep in* that Divine Senſe, *which, by his Eternal Word, he hath begotten in thee. Receive,* Dear Princeſs, *my Sincere and Chriſtian Salutation.* Grace, Mercy *and* Peace *be multiplied among you all that Love the Lord Jeſus.*

Thy Buſineſs *I ſhall follow, with all the diligence and diſcretion I can, and by the firſt give thee an Account, after it ſhall pleaſe the Lord to bring me ſafe to* London. *All my* Brethren *are well, and preſent thee with their dear Love, and the reſt with Thee that* Love *Jeſus, the Light of the World, in thy Family.* Thou

haſt

haſt taught me to forget thou art a PRINCESS, *and therefore I uſe this freedom; and to that of God, in Thee, am I manifeſt; and I know my* Integrity. *Give, if thou pleaſeſt, the Salutation of my dear Love to* A. M. de Hornes, *with the incloſed.* Dear Princeſs, *do not hinder but help her. That may be required of her, which (conſidering thy Circumſtances) may not yet be required of thee. Let her ſtand* free, *and her freedom will make the paſſage eaſier unto thee. Accept what I ſay, I intreat thee, in that pure and heavenly love and reſpect, in which I write ſo plainly to thee.* Farewel my Dear Friend, *and the Lord be with thee. I am more than I can ſay,*

Thy Great Lover and

Reſpectful Friend,

WILLIAM PENN.

I refer thee to the incloſed for Paſſages. We viſited Giftall *and* Hooftman, *and they us: They were at one or two of the Meetings at* Amſterdam. *Vale in æternum.*

For ANNA MARIA de Hornes, *Stiled Counteſs of* Hornes.

Jeſus be with thy Spirit. Amen.

BEloved, *and much Eſteemed for the ſake of that Love which is raiſed in thy Heart to the* Eternal Truth *of God; the increaſe of which I earneſtly deſire; that thou maiſt be more than Conqueror, through the Powerful Workings of that Divine Love in thy Soul, which caſteth out all falſe Fear, and overcometh the World. In* This *Eternal Love it is that I love thee,* and would be loved of thee: *Bleſſed are they that hold their fellowſhip in it. It is* Pure, Harmleſs, Patient, Fervent *and* Conſtant: *In fine, it cometh from God, and leadeth all that receive it to God. Indeed it is God, and they that live in Love, live in God, If we keep and abide in him that hath viſited us, we ſhall always feel his love as a Fountain; and Wonderful are the Effects of it.* O it can lay down its Life for its Friend! *It will break through all Difficulty, and hath Power to Conquer Death*

and

and the Grave: This tranſcendeth *the Friendſhip of the World, and the Vain-glorious Honour of the Courts of this World. This kindneſs is inviolable: Our pureſt Faith worketh by this Love. O the Tenderneſs of that Soul in which this Love liveth and hath place! The* Humility *and* Compaſſion *that always keep it Company.*

And who can lively enough deſcribe the lovely Image it giveth, the attracting and engaging Converſation it hath: But it is diſcerned, and greatly valued by the Children of Love, *who are born of it, which all the Children of* Light *are. What ſhall I ſay, it is the great Command, and it keepeth all the Commands; Love Pure and Undefiled, it fulfilleth the Law and Goſpel too: Bleſſed are they that feel any of this Love ſhed abroad in their Hearts.*

With this Love it is that God hath loved us, and by the Power of this Love Chriſt Jeſus hath died for us. Yea, 'tis this Love that quickneth us to Jeſus, that enflameth our Souls with pure and ardent Love to him, and Zeal for him: Yea, 'tis this holy Love, that forſake Father and Mother, Siſter and Brother, Husband, Wife and Children, Houſe and Land, Liberty and Life for the ſake of Jeſus: *That* leaveth the Dead to bury the Dead,

Dead, and followeth Jeſus in the Narrow way of Regeneration. *That can truſt him in the* Winds, *and in the* Earthquakes, *in the* Fire, *and in the* Waters; *yea, when the Floods come in, even unto the* Soul, *This* deſpondeth not, neither murmureth.

And as it cannot Deſpair, ſo it never Preſumeth; *Yea, it can triumphantly ſay,* What ſhall be able to ſeparate me from the Love of God that is in Chriſt Jeſus? Shall Principalities or Powers? Things preſent, or things to come? Shall Life or Death? *O No, neither* Time *nor* Mortality.

My Dear Friend, *Let this Noble Plant of* Paradiſe *grow in thy Heart. Wait upon the Lord, that he would* Water *it, and* ſhine *upon it, and make an* Hedge *about it; that thy whole Heart may be repleniſhed with the Heavenly increaſe and fruits of it. O that thou maiſt grow in thy Inner Man! In Wiſdom, Strength, and a pure Underſtanding; in favour with God, and with all People, that are in the ſame Nature and Image: For the World only loveth its own.*

I hoped not to have been ſo quick upon my laſt long Letter, but God's pure Love (that hath redeemed me from the Earth, and

and the Earthly Nature, and Spirit) moved fervently *upon my Spirit to Viſit thee, once more, before I leave this Land. I deferr'd it to this Extremity, and being not clear to go hence, I ſend thee my* Chriſtian Salutation, *in this pure Love that Many Waters cannot quench, diſtance cannot make it forget, nor can time wear it out. My Soul reverently boweth before the God and Father of our Lord Jeſus Chriſt, that it would pleaſe him to Preſerve thee.* Fear him, *and thou needeſt not Fear,* for the Angel of the Lord Encampeth about thoſe that truſt in his Name. *The* Angel *of his Eternal Preſence* Guard thee, *that none of the Enemies of thy Soul's Peace may ever Prevail againſt thee!* Perſeverance *and* Victory *be thy Portion in this World, and a Crown of* Endleſs *Glory be thy* Reward *in that which is to come.* Amen.

Since my laſt (being the next Day after the Date thereof) we had a Meeting with Galenus Abrahams *and his Company: The ſucceſs thou maiſt perhaps ſee ſuddenly in Print, and therefore I ſhall defer the Narrative: Only, in general, our Dear Lord, our* Staff *and* Strength, *was with us, and Truth Reigned over all.*

That

That Night we went to Leyden, *where we visited some retired Persons.*

Thence, next Day, to the Hague, *where also we had a little Meeting. O the Lust and Pride of that place. Thou cameſt into my Mind as I walked in the Streets, and I ſaid in my ſelf, Well, ſhe hath Choſen the* Better Part. *O be faithful, and the Lord will give thee an* Eternal Recompence!

Thence we came to Rotterdam, *where the Lord hath given us ſeveral Heavenly Opportunities in* Private *and* Publick.

We are now come to the Briel *and wait our Paſſage. The Lord Jeſus be with* You *that ſtay, and with* Us *that go, that in him we may live and abide for Ever.*

Salute me to my French Friend, *bid her be Conſtant. I wiſh thy* Servants *felicity; but* thine *as mine own: God Almighty* over-ſhadow thee, hide thee under his Pavilion; be thy Shield, Rock, and Sanctuary for Ever. *Farewel, Farewel.*

Thy Friend and the
Lord's Servant,

Briel 20. 30. *8th Month,*
S. N. 1677. *W. P.*

Next

Next Morning the Pacquet-Boat arrived, and about Ten we went on Board, having firſt taken our Solemn Leave of thoſe Friends that accompanied us thither. 21. 8. 1.

We immediately ſet Sail, with a great number of Paſſengers: But, by reaſon of Contrary and Tempeſtuous Weather, we arrived not at *Harwich* till the Third Day about the 6th Hour. Whence, next Morning, I writ this following *Salutation* and *Account* to the Friends of *Holland* and *Germany*, to return with the Boat. 22. 8. 2. 23. 8. 3. Harwich 24. 8. 4.

A Letter from Harwich, *to Friends in* Holland *and* Germany, *containing the* Paſſages *from* Holland *to* England.

Let this be ſent to Friends in *High* and *Low-Dutch-Land.*

O My Soul magnifieth the Lord, and my Spirit rejoyceth in God my Saviour, *who hath rebuked the* Winds

Winds *and the* Seas, *and made us to drink of* His Salvation *upon the* great Deeps! *Yea, we could not but Praiſe him in the* Tempeſt, *for all things are full of his Majeſty. Bleſſed is the* Eye *that* ſeeth, *and the* Heart *that* dependeth *upon him at all Times. There is not another God; He is the Lord* alone *that the holy Antients truſted in, and were not Confounded. What ſhall my Soul* render *unto the Lord? We are full of his* Mercy, *he hath made us* Witneſſes *of his* Care. *We can ſay in Righteouſneſs, they are bleſſed whoſe God is the* Lord, *and that ſerve all the Day long no other Maſter than our God.*

Friends, this is an endeared Saluti-
on to you all in High *and* Low Dutch-Land, *in the deep and freſh ſenſe of the Lord's* Preſerving *Power. O that you may abide in* That *ſenſe of him which he hath begotten in you, and in the reverent knowledge of him, according to the manifeſtation which you have received of him, in the Light of his dear Son: That you may be Faithful, and Fervent for the Lord; that his glorious Life and Power may break thro' you: And theſe Lands, long* Dry *and* Barren, *as the Wilderneſs, may ſpring and bloſſom as the* Roſe. *For*

what

what have we to do here, but to exhalt him, that hath visited and loved us; yea, saved us in great measure? Ah, He is Worthy! *my Spirit* Reverenceth *him, my Heart and Soul do bow before him: Eternal Blessings dwell for Ever with him.*

Dear Friends, *my Love floweth to you as a Fountain. God, even* my *God, and* your *God hath made you dear to me; yea, dearer than all* Natural Kindred. *You are Flesh of Flesh indeed. Nor* Sea *nor* Land, *Nor* Time *nor* Place *can ever* separate *our Joy,* divide *our Communion, or* wipe out *the remembrance that I have of you. Yea, the living Remembrance that my God often giveth me of you, in the life of his Son, abideth; which breaketh my Heart to Pieces; And I can say, I left much of my Heart behind me; and the* Lord only *could have outwardly separated me so soon from you. O this* Love *that is* stronger *than Death: More excellent than the* Love *of* Women; *for that endureth for Ever:* This priviledge have all the Saints. *Jesus the* Light *of the World, that saveth from the World, be with you,* Amen.

We got well last Night about Seven to Harwich, *being* three *Days and* two *Nights*

Nights at Sea: Moſt part of the time was a great Storm of Wind, and Rain, and Hail; the Weather was againſt us, and the Veſſel ſo leaky, that two Pumps went Night and Day, or we had Periſh'd. 'Tis believed that they pumpt twice more Water out, than the Veſſel could contain; but our Peace *was as a* River, *and our* Joy full, *The Seas had like to have waſh'd ſome of the Seamen over-board, but the Great God preſerveth all well.* Frights *were among the People, and* Deſpondencies *in ſome, but the Lord wrought Deliverance for all: We were mightily throng'd, which made it the more troubleſom.*

But it is obſervable that though the Lord ſo wonderfully delivered us, yet ſome Vain *People* ſoon *forgot it, and returned quickly to their* Wanton Talk *and* Converſation, *not abiding in the ſenſe of that hand which hath delivered them: Nor can any do it, as they ſhould, but thoſe that are turned to his Appearance in their Hearts: Who know him to be a God nigh* at hand; *which, O! may it be your* Experience *and* Portion *for Ever!*

And the Lord be with you, *and* refreſh *and* ſuſtain *you; and in all your*

Tempta-

Temptations never leave *you*, *nor* forſake *you*; *that* Conquerers *you may be*, *and in the end of Days and Time*, ſtand *in your Lot among the Spirits of the Juſt made Perfect*. Amen, Amen.

Harwich 24. of the 8th Month, 1677.

Yours in that which is Eternal.

W. P.

Here I left dear *G. Fox*, and *Gerruid Dericks* and her Children, that came over with us, to follow me in a Coach; But I having a deſire to be that Day at *Colcheſter*-Meeting, went early away on Horſe-back. *G. K.* accompanying me. We got the Meeting, and were well refreſh'd in Friends. Colcheſter. 25. 8. 5.

That Evening we had a mighty Meeting at *J. Furly*'s Houſe, where we lay; many being there of the Town that would not come to a publick Meeting. And indeed the Lord's Divine Power and Preſence were in the Aſſembly.

Next Day we had a great Meeting at a Marriage, where we had good Service for the Lord. That Afternoon about Four, we took Horſe for *London*. *G. F.* &c. through miſcarriage of a Letter 26. 8. 6.

Letter about the Coach, not being come to *Colcheſter*. That Night we lay at *I. Ravens*, Eight Miles on our Way. There we met *Giles Barnardiſton*, and *William Bennet*; with whom, and ſome other Friends there about, we were comforted in the Life and Power of the Lord.

London. 27. 8. 7. The Day following we took our Journey for *London*; came there in good time, that Evening; where I found all things relating to Friends in a good condition: Bleſſed be the Name of the Lord. I ſtayed about a Week in Town; both to viſit Friends at Meetings, and to be ſerviceable to the more general Affairs of Truth: Where a ſecond Letter from the *Princeſs Elizabeth* came to hand.

Herfort, the 29. *of October*, 1677.

Dear Friend,

YOUR tender Care of my Eternal well-being doth oblige me much and I will weigh every Article of your Counſel to follow as much as lies in Me

ut God's Grace muſt be aſſiſtant; as ou ſay your ſelf, he accepts nothing that oes not come from Him: *If I had ade me bare of all Worldly Goods, and eft undone what he requires moſt, I mean o do all In, and By his Son, I ſhall be in o better Condition than this preſent. et me feel him firſt governing in my Heart, then do what he requires of me; ut I am not able to teach others,* being ot taught of God my ſelf. *Remem- er my Love to* G. F. B. F. G. K. *and ear* Gertruick. *If you write no worſe han your Poſtſcript, I can make a ſhift read it.* Do not think I go from hat I ſpoke to you the laſt Evening, only ſtay to do it in a way that is nſwerable before God and Man. *I n ſay no more now, but recommend to ur Prayers,*

Your True Friend,

Elizabeth.

I almoſt forgot to tell you, that my ſter *writes me word, ſhe had been glad had taken your Journey by* Oſenburg *return to* Amſterdam: *There is alſo*

a Droſſard

a Droſſard *of* Limbourg *near this plac (to whom I gave an* Exemplar *of* R. B' *Apology) very deſirous to ſpeak with ſom of the Friends.*

Worminghurſt. 1. 9. 5.

The fifth Day of the next Week went to *Worminghurſt*, my Houſe i *Suſſex*, where I found my *Dear Wif Child* and *Family* all well: Bleſſed b the Name of the Lord God of all th Families of the Earth. I had that E vening a ſweet Meeting among them, in which God's bleſſed Powe made us truly glad together: And can ſay, Truly bleſſed are they wh can chearfully give up to ſerve th Lord: Great ſhall be the Encrea and Growth of their Treaſure, whic ſhall never End.

To Him that was, *and* is, *and* is t come; *The* Eternal, Holy, Ble ſed, Righteous, Powerful a Faithful O N E, *be Glory, Hono and Praiſes, Dominion, and a Kin dom, for Ever and Ever.* Ame

A Third Letter from the *Prince* which though it be after the cloſi

of this *Journal*, yet being an Anſwer to one writ to her in *Holland*, relates to it.

This 17. *November*, 1677.

Dear Friend,

I *Have received a Letter from you, that ſeemeth to have been written at your Paſſage into* England, *which I wiſh may be Proſperous, without Date, but not without Vertue, to ſpur me on, to* do and ſuffer the Will of our God- *I can ſay in Sincerity and Truth*, thy will be done, O God, *becauſe* I wiſh it heartily; *but I cannot ſpeak in Righteouſneſs*, until I poſſeſs that Righteouſneſs which is acceptable unto him. My Houſe and my Heart ſhall be always open to thoſe that Love him. Gichtel *has been well ſatisfied with the Conferences between you. As for my Buſineſs, it will go as the Lord pleaſeth, and remain in him*

Your Affectionate

Friend

Elizabeth.

There

There are more of this nature from her, and divers other Perſons of Eminence in thoſe Parts, but not immediately relating to the Journal, are therefore not publiſhed.

WILLIAM PENN.

7 AP 59

The End of the JOURNAL.

Two Epiſtles *mentioned in page* 215. *of this Third Edition of the* JOURNAL, *and not till now Printed in Engliſh.*

A

Tender VISITATION,

IN THE

Love of God, &c.

BRITISH MUSEUM

FRIENDS,

IN that Love wherewith God the Father of all Mercy, and our Lord Jeſus Chriſt hath Loved and Viſited y Soul, I likewiſe Love and Viſit you; iſhing in the ſame Love That you, with l the Saints might come to Experience, hat is the Knowledge, Faith, Hope, John 4. orſhip and Service that is of, and from 23. 24. od, and which alone is truly acceptable nto Him: and that you might ſo run, at you may obtain: And that you be- g armed with the Spiritual Weapons, ay ſo fight, as you may gain the Prize, d Inherit the Crown: So that the Great od, the Lord of Heaven and Earth; He ho ſhall Judge the Quick and the Dead; e may be known by you, to be your

God, and you may know your ſelves to be his Children; Born not of *Blood*, nor
John 1. 13. and 3. 6. of the *Will of the Fleſh*, nor of the *Will of Man*, but Born again of his *Holy* and *In-*
1 Pet. 1. 23. *corruptible* Seed; by the Word of God, Born of his *Spirit*, and joyned unto Him in an Everlaſting Covenant; That, while you Live here, you may not Live to your ſelves, But to the *Glory of God:* And when you have finiſhed your Courſe here below, you may lay down your Heads in Peace, and enter into Everlaſting Reſt with the
Rev. 21. 4. Faithful; here all Tears ſhall be wiped away from your Eyes, and everlaſting Joy and Gladneſs ſhall be the Portion of your Inheritance.

Let me therefore, Friends, ſpeak freely, and be open-hearted unto you, and conſider you my Words in the Fear of God, for I am preſſed in Spirit to write to you.

I. *Firſt*, Have you all turned your ſelves to God, who was the Teacher of *Adam* while in his Innocency; who was the Teacher of the *Iſraelites*, through his Prophets, and of the *true Chriſtians* through
Heb. 1. 2. his Son Jeſus; thro' whom he ſpeaks his Will in the Hearts of all true Chriſtians? If not, then are you yet Erring from his Spirit, and going aſtray from the Lord who is the Teacher of the New Covenant?

II. *Secondly*, Know you the *End* and *Deſign* of the Coming of Chriſt? Are you come to an Inward Experience of what the ſame is

is? Hearken to the Words of his Beloved Diſciple, who has ſaid, *For this Purpoſe the Son of God was Manifeſted, that he might (put an End to Sin, and) Deſtroy the Works of the Devil.* Do you know this by your own Experience? Ah! Deceive not your ſelves; Where, Pray, does Sin Dwell? And where are the Works of the Devil? Are they not in the Hearts of Men and Women? Is not that the Seat of *Wickedneſs*, the Tabernacle of *Sin*, the Temple of the *Devil?* Have not Men there Worſhipped his Spirit? Have not Men there bowed down before him? And are not all ſuch born of his evil Seed? Muſt not Chriſt, who is the *Seed* of God, bruiſe his *Head*, there deſtroy his Work, and take his Kingdom from him? The Soul, which by Satan is defiled, and kept in Captivity, muſt not Chriſt redeem it, purifie it, and ſave it? That it may be changed, and ſeaſoned with the Divine Seed, and ſo come to bear the holy Image of the ſame; to that End, that Chriſt may come to dwell in a *Pure Heart*, and that God may be Worſhipped in his own *Evangelical* Temple, in his own Spirit in Man and Woman? What of theſe things are you truly come to know? And what have you yet felt hereof? Chriſt is therefore come into the World, even, for that very End is he called JESUS, *viz.* That he ſhould *ſave his People from their Sins:* And to that End has *John* Directed all to him, by theſe

1 John 3. 8.

Rev. 13.

Mat. 1. 21.

John 1. 29. Words, *Behold, the Lamb of God, which taketh away the Sin of the World.*

Look now to your ſelves; O Inhabitants of Chriſtendom! whether he has taken away your Sins, and what thoſe Sins are: Examine and try your ſelves by his Holy Light, from what evil Things you are now redeemed, which you were before ſubject unto; for Chriſt ſaves no Man from the Wrath of God, whom he hath not firſt redeemed from Sin: For, Rom. 6. 23. *The Wages of Sin is Death*, and *whatſoever Men ſow, that they ſhall reap, in the Great and Laſt Day of Judgment.*

To whom then do you Live? My Friends, and in what Life? Do you Live in the Life of God and Chriſt, Wherein the Saints of Old did Live, whoſe *Lives were hid with Chriſt in God*; and who did Col. 3. 3, 4. Live, becauſe *Chriſt lived in them?* Is the Old Wine, and alſo the Old Bottles put away? Is the Old Man, with all his Deeds, put off? The old Evil and corrupt Ground, which brings forth all Evil and Jer. 23. 29. Corrupt Fruits; Is that burnt up by the Fire of God; for *his Word is like a Fire?* The Old Heavens, the Old Service of God, Peace, Gladneſs, and the Old Worſhip, which altogether are as dead in the Fall'n Nature, are they *rolled up as a Scrowl, and Veſture*, and *melted through the ſtrong Heat of the Burning and Judging Spirit of God?* Are you become as *New Bottles*, which receive the *New Wine* of the Kingdom

dom of God, which endures for ever? Have you, my Friends, *put on the New Man, which after God is created in Righteouſneſs, and* in *true Holineſs*? Can you feel that there is brought forth in you the *New Heaven*, and the *New Earth*, wherein Righteouſneſs dwelleth? Conſider, you, who truly and ſincerely ſeek to know the Lord, and his Works in you, and *Spend* not *your Money for that which is not Bread*, nor *your Labour for that which Satisfieth not*, nor will profit any thing in the Day of Account, that your Souls be not deceived; but that you may be Saved in the Day of the Lord. Eph. 4. 24. Iſa. 55. 2.

Come you that are *weary*, and *heavy Laden*, and you that *Hunger* and *Thirſt* after *Righteouſneſs*, and deſire to Walk in the Purity and Righteouſneſs of the Saints: Be it known unto you, that Jeſus Chriſt, who can Diſcharge, Eaſe, Help, and Save you all, he is near you, and ſtands at the *Door* of your Hearts, and that he waits to be *Gracious* to you; he Knocks, that you may open unto Him: It is he who has viſited you with his Saving Light, whereby he has manifeſted your State and Condition to you, and begotten an Holy Feeling in you; whereby you are become weary of your Evil Doings, and raiſes up a Holy Thirſt in you after better Things. Now then, if you deſire, and expect ever to be filled, and ſatisfied from him, then muſt you Rev. 3. 20. Iſa. 30. 18.

Receive Him as he is Revealed, and as his Holy Will is made known in your Hearts; and keep your ſelves under his Holy Judg-
Prov. 6. 23. ments and Reproofs: For *the Reproofs of Inſtruction, are the Way of Eternal Life.* Love therefore, that which Reproves you for Evil, and turn from thoſe Evils, for
Iſa. 1. 27. and 4. 4. which you are Reproved; *For Zion ſhall be Redeemed through Judgment, and her Converts with Righteouſneſs.* Love, I ſay, the Judgments of Chriſt, and ſubmit thereunto, and Wait for him, to Feel him yet more and more, that you thus may ſay,
Iſa. 26. 8, 9. with one of Old, *In the Way of thy Judgments, O Lord, have we waited for Thee:* And with another, *with our Souls have we deſired Thee in the Night Seaſon; and with our Spirits within us will we ſeek thee Early:* For *when thy Judgments are in the Earth, the Inhabitants of the World will*
John 9. 39. *learn Righteouſneſs: For Judgment,* ſaid Chriſt, *am I come into this World:* That is, as a Holy Light, to make Manifeſt; and as a Righteous Judge, to Condemn all Unrighteouſneſs of Men: And all thoſe that Love his Reproofs, and willingly ſuffer his Chaſtizings, and Fatherly Re-
Mat. 12. 20. bukes, they ſhall ſee *Judgment brought forth unto Victory,* and that the *Prince of this World,* the Corrupt Root, the Corrupted Nature, Ground, or Origin in you, as well as the Evil Fruits, and Ungodly Works thereof, ſhall be *Judged.* And when this is done, and is fulfilled

the

then you ſhall know what it is to ſing his High Praiſes in Truth and Righteouſneſs: Then you ſhall come to ſing the Song of the Lamb; and know, that you, by that Lamb, are Redeemed, and Saved. Rev. 5. 9.

But it may be ſome will ask, Who is able to perform ſo great and bleſſed a Work? Fear not, you that ſeek the Kingdom of God, and his Righteouſneſs, with all your Hearts: For God has laid *Help* upon one that *is Mighty*, viz. upon Jeſus Chriſt, and he ſhall make your Sins known unto you, and Redeem you from all Unrighteouſneſs, if you will walk in his Light, as his beloved Diſciple ſpeaks, ſaying, *If we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth us from all Sin.* And therefore, *Friends*, If you will be Saved by the Blood of Chriſt, then muſt you leave and forſake all which the Light of Chriſt does condemn in you; yea, you muſt watch againſt your own Thoughts, Words and Deeds, that you at unawares may not be overcome by the Enemy of your Souls: For he comes as a *Thief* in the Night to Deſtroy you. Do not Live nor Act ſo as to *Grieve the Holy Spirit of God*; but turn your Minds from all Evil, in *Thoughts*, *Words* and *Deeds*; yea, if you Love the *Light of Chriſt*, then *bring your Deeds* every Day to the *Light*, *and ſee whether they are wrought in God, or no*: For *all things* Pſal. 89. 19. Eph. 4. 30. Eph. 5. 13.

that are Reproved, or Juſtified, *are made manifeſt by the Light*; *for whatſoever doth make manifeſt is Light*; And that Light *burns as an Oven againſt all Unrighteouſneſs*; yea, *it is like a Refiners Fire*: For it is the fiery Part of the Baptiſm of Chriſt, and therefore is it called the *Brightneſs of his Coming*, *the conſuming Spirit of his Mouth*, whereby that wicked One ſhall be revealed, and burnt up, and rooted out; the Thorns and Briars ſhall be Burned up and Devoured, and the Filthineſs both of Fleſh and Spirit purged away. If now your Sins are become a Burthen to you; if you thereby are wearied, and if you heartily deſire that they may be Weakned in you, and at laſt Conquered alſo; then let the Holy *Watch* of Jeſus be ſincerely and earneſtly kept in your Hearts; which *Watch* is in the *Light*; for in Darkneſs is no ſafe nor true Watching. Watch therefore with the Light of Chriſt, wherewith you are Enlightned; Watch (I ſay) againſt every Unfruitful *Thought*, *Word*, and *Work* of Darkneſs: Stand upon your Guard in the Bleſſed Light, and be you armed therewith, like the Saints of Old, that you may diſcern the Enemy, and reſiſt him, when, and howſoever he does appear and approach unto you; that ſo he may not overcome you; but that you may obtain Victory over Him: For when he ſees his Allurements ineffectual, his Snares diſcovered and broke (as this

Mal. 3.

2 Theſſ. 2. 8.

Iſa. 10. 17.

is

is done in the Light of Chriſt) then is he weakened in his Attempts, and your Souls grow ſtronger to reſiſt him, until at laſt he be wholly Defeated and Conquered: For this was the Way of the Antients, who were more than Conquerors, who walking after the Light and Spirit of Jeſus, were Redeemed from Condemnation, which will come upon all thoſe that Live after the Fleſh. O this *Light* and this *Grace* bringeth *Salvation!* for it Teacheth *us to deny Ungodlineſs, and Worldly Luſts*, which bring Condemnation, *and to live Soberly Righteouſly and Godly in this preſent World.* And this is the only Living Way to the Everlaſting Reſt and Peace of God. This was the Teacher of the Saints, this was *Paul's* Refuge and Comfort in his greateſt Temptations. *My Grace* (ſaid the Lord) *is Sufficient for thee.* And as it has been in Time paſt, ſo is it in this our Day, to all them that come to Receive it, Embrace it, and Love it, and who are willing to be Guided by it, and follow it; and to them, ſaid the Lord, *Depart you from all Evil Ways, from all vain Uſes and Cuſtoms, and from the Vanities of this World.* Receive you my Counſel, which is the Living Oracle, or the Voice of God, and the Fountain of all Wiſdom; and do not hew out to your ſelves *Ciſterns, Broken Ciſterns, that can hold no Water.*

Rom. 8. 14. 37.

Titus 2. 11, 12.

2 Cor. 12. 9.

Iſa. 52. 11.

Prov. 8. 1. &c. Jer. 2. 13.

Thirdly, Are your Preachers and Teachers ſent by God, or by Men? How are

III. Gal. 1. 1.

they come to be your Teachers? Consider of this Seriously: Are they of those that have accompanied with Jesus? Are they Instructed and Sanctified by him? Are they Born again? Have they received their Commissions, and are they sent forth by him? Are they true and faithful Witnesses? Have they *heard*, *seen*, *tasted*, and *handled* that which they speak and deliver unto you? Is it the living Word which they Preach unto you? Or do they by their own Spirit, and Understanding, in their own Time and Will, Explain and Interpret those Matters, which the Saints of Old, and the Primitive Christians spake forth as they were moved by the Holy Ghost? If it be so, then have they not perceived such Work, or such Victory, through the Holy Spirit in themselves, as the Saints had Experience of?

Mat. 28. 19. Acts 1. 4. 5. 8. 1 Joh. 1. 1. 2 Pet. 1. 21.

IV. *Fourthly*, Do your Preachers turn your Minds to the Light of Christ, (that is, the Life in Him) which *shines in your Hearts*; which alone discovers *Sin to the Creature*, and shews every Man what the Lord *doth Require of Him?* Do they direct you to that Light which did lead the Saints of Old; and, by their *Believing in the Light*, made them *Children of Light*; wherein the *Nations of them that are Saved shall walk?* Do they turn you (I say) to this *Light*, to this *Grace* and *Spirit* in yourselves, which cometh by *Jesus Christ?* Does your Knowledge, Feeling, Experience and

Acts 26. 18. Mica 6. 8. John 12. 36. Rev. 21. 23, 24.

and Worſhip, conſiſt in the Revelations and Works of this bleſſed Principle of God's Begetting in you? So that your Faith and Hope conſiſt not in Words only (though they may all be true in Words) nor in the Education of an Outward Religious Perſwaſion by Vain Teachers; but that your *Faith* and *Hope* are grounded, and builded upon the *Power of the Living God*, who gives Victory over the World, unto all thoſe, who, in their Hearts, *Believe* in the Light of Jeſus: And this Bleſſed Hope *Purifies* the Heart, and *Fortifies* the Soul. 1 Joh. 5. 4.

Fifthly, When you come to your Meetings, both Preachers and People, what do you do? Do you then gather together Bodily only, and kindle a *Fire*, compaſſing your ſelves about with the *Sparks* of your own Kindling, and ſo pleaſe your ſelves, and walk in the *Light of your own Fire, and in the Sparks which you have kindled*; as thoſe did in the Time of Old, whoſe Portion it was to *lye down in Sorrow?* Or rather, Do you ſit down in *true* Silence, reſting from your own *Will* and *Workings*, and *Waiting upon the Lord*, fixed with your Minds in that *Light*, wherewith Chriſt has *Enlightned* you, until the Lord *Breaths* Life in you, Refreſheth you, and Prepares you, and your Spirits, and Souls, to make you fit for his Service, that you may offer unto Him a Pure and Spiritual Sacrifice? For *That which is Born of* V. Iſa. 50. 11. Lam. 3. 25, 26, 28. Joh. 1. 9.

the

John. 3. 6. Gal. 6. 8. *the Fleſh, is Fleſh*; and *he that Soweth to his Fleſh, ſhall of the Fleſh, Reap Corruption:* For *Fleſh and Blood cannot Inherit the Kingdom of God: But he that Soweth to the Spirit, ſhall, of the Spirit, Reap Life Everlaſting*, through Chriſt who has Quickned him.

2 Cor. 13. 50.

What have you Felt then, my Friends, of this Work in your Hearts? Has Chriſt there appeared? What has he done for you? Have you bowed down before him, and received him in your Hearts? Is he *formed* in you? Do you Live *no more*, but does Chriſt Live *in* you? For if you know not Chriſt to be *in* you, then are you yet *Reprobates*, though you confeſs him in Words: As the Apoſtle ſaid of Old.

Gal. 4. 19. 2 Cor. 13. 5.

All you therefore, that Hunger and Thirſt after the Righteouſneſs of God's Kingdom, which is an Everlaſting Bleſſed Kingdom, *turn in*, my Friends, and come *to Chriſt*, who ſtands at the *Door* of your Hearts and *Knocks*. He is the *Light of the World*, and it Concerns all true Servants of the Lord, to direct all Men to this Light; elſe have they not a right Diſcerning, nor true Sight or Taſte of the Things of God, *viz.* To *turn Men from Darkneſs to Light, from the* Kingdom *of Satan, to the Power*, and Kingdom *of God*; from the Dark Inventions, and Humane Traditions of Men, to Chriſt, the great *Light of God*, the *High Prieſt*, and *Holy Prophet*, whom all Men muſt hear, and

Rev. 3. 20.

out

out of whoſe Mouth, the Law of the *Spirit of Life* muſt be received. By this he Judges Men in Righteouſneſs, and in him are hid all the *Treaſures of Wiſdom and Knowledge*. This is the High-Prieſt of all True Chriſtians, and their *Chiefeſt Treaſure*. Rom. 8. 2. Col. 2. 3.

Happy therefore are all thoſe that receive him in their Hearts, thoſe that know him to be their *Light*, their *Guide*, their *King*, their *Law-giver*, their *Biſhop*, and their *Heavenly Shepherd*; who follow Him through all things, and thro' all Perſecutions, and Sufferings, and that ſtedfaſtly Love his Croſs (the Power of God) and with all Gladneſs embrace the *Reproach* thereof; who have experienced, that *without* Chriſt they can do *nothing*; and therefore wait for his *Divine Power*, Strength and Wiſdom to *Govern* and *Guide* them: For ſuch can receive no Teſtimony from any Preachers, except that Teſtimony which is given from the *Holy Unction*, in and through them; becauſe Men, without Chriſt, can do nothing, as he has ſaid: For Men cannot Preach, Men cannot Pray, Men cannot Sing as it ought to be; yea, Men, without Him, can do nothing to the Praiſe and Glory of God: For it is only the Son of God that Glorifies the Father through his Children. John 15. 5. 1 John 2. 20.

And therefore, let him kindle the Fire with the Pure Coals from his Holy Altar; and do you not offer to him in your Self-

John 6. 38. 3. 11. Self-will? No, Jesus did not do his *own Will*, but the Will of his *Father*. So let us not do our *own*, but *His* Will; he has done nothing but what his Father had 1 John 1. 3. made known unto Him; and we must all Witness what Christ has declared unto us, and what he has wrought in us, or else we should be false Witnesses. *Woman*, said Christ to his Mother, *mine Hour is not yet come*: So that de did wait his Father's Time, in whose Hands the Times and Seasons are: We must *Wait*, but God *Orders*, and Happy are those who do his John 10. 3, 5. Will. *My Sheep*, said Christ, *hear my Voice, and follow me; but they will not hear the Voice of Strangers.* Now those that Speak, if their Voices and Conversations are not with the Life, the Power, and with the Spirit of Christ they are strange Voices; (I Pray you observe well) and Christ's Sheep will not sit under *such Voices*, nor Jer. 23. 30. under *such Shepherds*; who do but *Steal* the Words of the Prophets and Apostles, but do not Experience them, nor Succeed them in their Spirits and Conversations; for Christ's Sheep do discern those that *so Teach*, from *His*, for he has given them that Spiritual Gift to *see* them; which is not to be had, nor found in the Crafty Wisdom of the World, with all its Humane Learnings, Arts and Sciences; but stands in the Innocent Nature of the *true* Sheep; and for them it is like *Natural*, viz. Souls that are become Harmless, and

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are arriv'd at the ſtate of a *Little Child*; for to ſuch doth God Reveal his Secrets; becauſe, by the Work of Regeneration, they are become his own Begotten; and to ſuch belongs the Kingdom of God, and the Knowledge of the Myſteries thereof.

Wherefore, Pray take Notice, how it is with you, Is Sin Revealed? Yes: Through what? By the *Light of Chriſt*. But is Sin likewiſe Judged? Have you ſubmitted your ſelves to his *Light*? And are you therewith United? Is your Old Self-Righteouſneſs thereby Judged? And are thereby all your Falſe Judgments Judged? Is the Prince of this World Judged in you? Does Chriſt *go before you*? And does he give you *Eternal Life*? Examine and Search your ſelves, for thus he deals with his Sheep: *I go before them, they follow me, and, behold, I give them Life Eternal.* Does Chriſt go before you, and lead you in all your Worſhip, which you do as your bounden Duty to God? Do you wait for his Leadings? Is it the Religion of Chriſt, wherein you Walk? Read his Holy Sermon on the *Mount*. Or elſe, do you *go before* him, and do you *Climb up another Way*, before he Stirs in you, before he Moves you, before he gives you Power and Ability to approach his Throne? Ah! true Silence before the Lord, is better abundantly than *forward Prayers*, and *Self-willed Offers*, or any Traditional and Formal Performances: For conſider, that it is *Life*

John 10. 27, 28.

John 10. 1, 8.

Ib. 17. 3.

Eternal

Eternal to know God. Now, no Man can know him, who has not heard his Voice: And no Man can hear his Voice, who is not Silent in himſelf, and waits not *Pa-*
Pſ. 85. 8. *tiently* for him, that he may *hear what God will ſpeak to his Soul* through Chriſt Jeſus, the Great, Holy, and Heavenly *High Prieſt* of God, to Mankind, who is the Heavenly Prophet alſo, unto all them that Believe in his Name. But, my Friends,
Phil. 3. 10, 11. Do you know the *Fellowſhip* of his Holy *Life*, of his Bleſſed *Croſs*, *Death*, and *Reſurrection*? Do you Confeſs him Inwardly in your ſelves, as well as Outwardly before Men? If ſo, then has he given you Life Eternal. Again, If you feel not in
2 Tim. 1. 10. you *Life* and *Immortality*, brought to *Light*, then are you yet in your Sins, and
John 1. 29. know not the *Lamb of God, who taketh away the Sin of the World.* For *as many as Received him, to them gave he Power*
and 1. 12 *to become the Children of God.* And they know by the Witneſs of God in themſelves, that they are *of God*, as ſaid the beloved
1 John 5. 19. Diſciple *John*, *And the whole World lieth in Wickedneſs.*

Beloved Friends, Beware therefore of *Idolatry*, and *worſhiping of Images*; I mean the Worſhip of *Inward Images*, which is an *Inward Idolatry*; for if you ſhew a great Averſion againſt all outward Idolatry; yet if you Worſhip God after the Imaginations you have of God, and which you conceive in your own Minds, with-

out

out the Inſpiration of the Almighty, you worſhip Images of your own Framing, and ſo come to commit Idolatry: And therefore take heed that your Worſhip does not conſiſt in your own Imaginations, and Self-Conceits of God; and do not bow down to ſuch, (which is indeed to your ſelves) and then think, or preſume that you are bowing down to God and Chriſt; when, on the contrary, it is nothing elſe but a meer Picture of your own making. And this is the great Abomination and Loſs of poor Chriſtendom, *viz.* That the Spirit which deceives Man, ſits in the Place of God, and is Worſhipped as God, by thoſe that know not the true and living God, who is as a conſuming Fire, and as everlaſting Burnings in the Soul againſt Sin, Righteouſneſs, and Judgment of the World.

Dan. 12. 11.

2 Theſſ. 2. 4.

John 16. 8.

Now he that revealeth the Father, is the Son, the true Light: for he has ſaid, *No Man knoweth the Father, but the Son, and he to whom the Son reveals him.* How, has Chriſt revealed the Father unto you? Are you come to Jeſus? If ſo, then you have known the Godly Sorrow, the true Mourning, and that Repentance which Men need never to repent of: But if you have not known this Day of Judgment and Contrition, then are you not come to Chriſt. Wherefore come you to Jeſus, *viz.* To his Appearance in you, by his Divine Light and Spirit, which every way diſcovers,

Mat. 11. 27.

and

and judges the World's Nature, Spirit and Image in you: for to him is all Judgment committed, and he will reveal the Father; yea, he that has ſeen the Son, has likewiſe ſeen the Father; for he is in the Father, and the Father is in Him. If now the Manifeſtation of Jeſus in you, as well of the Father, as of the Son, is the *Foundation* of your Knowledge; ſo that God and Chriſt, *whom to know is Life Eternal* are become the holy Object of your Worſhip; then are you real Worſhippers in his Spirit and Truth; then are you come out from the Workmanſhip, from the Will and Imaginations of your own Spirits and from all Humane Worſhip, and are come to the Worſhip of the Spirit of the Living God, and to live in him, be led and moved by him in all Godly Performances for the *Spirit of Man* only knows the *things of Man*, but the *Spirit of God* knows and reveals the *things of God*. And this Worſhip of his Kingdom and Church has *Chriſt* raiſed up again in theſe our Days, which was ſet up by Chriſt above 1600 Years ago. And in this Worſhip have the true Followers worſhipped the Father, before the great Apoſtacy, from the Spirit and Power of the Lord, broke in upon the primitive Ages of the Church. And after ſuch a glorious Manner ſhall all be reſtored; yea, ſo it is already with many Thouſands, whom God, through the Appearance of Chriſt in the Heart, has gathered

Joh. 14. 10, 11.

John 4. 24.

1 Cor. 2. 11.

John 4. 13 and 19. 21.

gathered, both in Our, and other Countries; whereby he has judged them as Men in the Fleſh (in their Fleſhly Luſts, in their Fleſhly Worſhips) that they might live unto God and Chriſt, who quickned them by the Death of the Croſs, and juſtified them as Men in the Spirit riſen from the Dead.

Glory be therefore to God, who Lives and Reigns on high, that *That Dark and Sorrowful Night* is Vaniſhing, and that the Sun-riſing of the Eternal Day, has already appeared, and is ariſing more and more over the Nations in the World; in which Day, *Babylon*, *the Mother of Harlots*, [False Worſhippers] ſhall come in *Remembrance*, before that God of the whole Earth, *viz.* That *Babylon*, which has followed *Merchandizing* with the *Scripture*, and with the *Souls* of Men, and has *Perſecuted* the Spiritual Seed, the Children of God, and Faithful Witneſſes of Jeſus; (although Cloathed in *Sackcloath*) becauſe they would not receive *her Mark*, and her *Fine Linnen* too, nor ſubmit to her *Fleſhly Birth*, *Invention*, *Profeſſion*, *Worſhip* and *Dominion*. Rev. 16. 19. 18. 13. 11. 3. 13. 16.

This *Babylon*, Lives but too much yet in every One, of all ſorts of People, or Profeſſors, by whom the Truth is held in *Unrighteouſneſs*; when they ſee not through the Light of the Spirit of Chriſt, and when their Knowledge and Worſhip of God is not received and performed by that

ſame

ſame Bleſſed Spirit; There, I ſay, is *Babylon*, that is, *Confuſion*: *Oh, come out of her my People!* ſaith the Lord, *and I will receive you.*

He that calls God his Father, and is not *born of God*; he that calls Chriſt Lord, and *not by the Holy Spirit*; but mean while is ſerving another Maſter: Thoſe, that attribute to themſelves, the Words of the *Regenerated*, their Revelations and Experiences, when they are yet *Unregenerated*, and have no part therein, but endeavour in all theſe things to make themſelves a fair Covering: They ſhall Experience in the Day of the Lord, that it ſhall profit them nothing: For, *Wo to thoſe*, ſaid the Lord, *that cover with a Covering, and not of my Spirit; that take Counſel, but not of me.* Let therefore, all thoſe that are yet in *Babylon*, haſten out of her ſpeedily; and you that are in the *Suburbs* of that great City, haſten you away; yea, make haſte, with all ſpeed! Prepare your ſelves to meet the Lamb, your Bridegroom; who comes now to you (who are *Mourning*, *Hung'ring*, and *Thirſting* after Him) to lead you out of your bewildred States, to his ſaving Light, and bleſſed Appearance: for now he ſees you, and now he calls you, and knocks at your Doors to come in unto you: And therefore open ye unto Him, and let him in; Let him no longer lye in the Manger, nor at your Doors; But rather give Him your Hearts, and let him

Iſa. 30. 1.

Luke 2. 7.

him *Reign* over you as a *King*, for he has bought you with his own *precious Blood*, and is therefore Worthy that we ſerve and honour Him, and that he Reigns over us; and that he be our *King* and *Law-giver*, who *gave his own Life for us, that we ſhould not periſh, but have Everlaſting Life in Him.* He has laid down his Life for you, and can you not lay down your Sins for his Sake; yea, for your own Sakes? Conſider that he deſcended from the Glory of his Father, to bring you to Glory; and can you not depart from the *withering* Glory of this World, that you may Inherit his Glory, which is Everlaſting? It is that Wrong, falſe ſelf in Man which only hinders it, it is *that* only which Objects againſt it, that Conſults, and Endeavours to avoid the Croſs. John 3. 16.

This *Self*, has in all Times been deſirous to be in great Eſteem, and has therefore, in all Ages, hindred Men from Doing the Will of God *on Earth, as it is in Heaven*: but where *ſelf* is diſannulled, and Men have had no great Eſteem for the ſelfiſh-part, but have humbled themſelves to the Death of the Croſs of Chriſt, that he might deliver them from the *Wrath to come*, and give them *an Inheritance in the Kingdom of his Father*, there the Will of God will be done on Earth as it is in Heaven, and therein will the Heavenly Father be glorified. On the contrary, Thoſe that live in Sin, they are in Communion with the

Devil,

Devil, and drink his Cup of Unrighteouſneſs: which, however it is ſweet in the Mouth, is afterwards *bitter in the Belly*. And though it be ſweet here for a time, it ſhall afterwards be crabbed and diſtaſtful. Again, the Cup of Chriſt is *here* Bitter in the Mouth, but ſweet hereafter in the Belly: here *ſour*, but hereafter *Pleaſant*, *You*, ſaid he, *ſhall weep and lament, but the World ſhall rejoyce:* but obſerve the End hereof, *your Sorrow ſhall be turned into Joy, but their Rejoycing into Weeping.*

Joh. 16. 20.

And this is therefore the Word of Truth, No Man ſhall enjoy the Cup of Bleſſing, or Drink out of the Cup of Salvation, but he that has firſt drank of the Cup of Tribulation; he that has firſt known his Fellowſhip with the Sufferings of Chriſt, and of his Holy Myſtical Croſs: for thoſe that ſuffer with him, ſhall Reign with Him, and no Croſs, no Crown.

Lean then upon his Breaſt, for ſo does the *Bride* in *Spirit*. Truſt in *Him*, and not in *Man*, nor in your ſelves, for he will guide you beſt, becauſe he is given you of God to be your Heavenly Guide. And if it ſhould be in a Way under the Croſs which Way is proper to him) yet 'tis notwithſtanding, a Way of Joy and Pleaſantneſs, and all his Holy Paths are Peace to thoſe that love Him. O therefore feel his holy Drawings, and wait in his Light upon his Holy Movings in your Souls! *Stand ſtill and ſee his Salvation* wrought

Cant. 8. 5. Jer. 17. 5.

Exod. 14 13, 14.

wrought in you by his *own Arm:* that you may know him to be Jeſus indeed; *viz.* A *Saviour*, as well from your *Sins here*, as from the *Wrath to come*; and that he may preſerve you from vain Toughts, vain Words, and vain Converſations; yea, from the voluntary Worſhip of this World, and from the ſlaviſh Fear of other Men; To the End, that he may work his own Work in you, and make you Conformable to his own Bleſſed Image; and that you may be made free by the Lord, through the Power of his Everlaſting Goſpel, which is now again ſounded forth by his own Angel, to the Inhabitants of the Earth, calling with a loud Voice, *Fear God, and give Glory to him, for the Hour of his Judgment is come.* And you muſt feel this Judgment in your Hearts, that the Prince of this World, with all *his Evil Seed*, with all *his wrong Plants*, and *fair Appearances*, may be judged in you; and that you may be *Witneſſes* upon Earth for God, and the Lamb that ſits upon the Throne, againſt all *Darkneſs* of Men and Devils; nay, againſt Death, Hell, and the Grave; and that God may bleſs you with all ſorts of Bleſſings in Chriſt Jeſus.

Mat. 1. 21. Rev. 14. 6, 7. Mat. 15. 13.

But I yet find my ſelf preſſed in Spirit to give you one Warning more, *viz.* That you would not longer uſe vain Words, (though true in themſelves) becauſe they are worth nothing, for they take God's Name in vain, that uſe it without Life and

and Power: And I intreat all thoſe that endeavour to know God, and come up to the true Life of his Dear Son, that you make no Profeſſion of Worſhip, without the Feeling, preparing, and ordering of the True and overcoming Power of God: for ſuch Worſhip is not of God, and ſuch Profeſſors are *Poor*, *Lean*, *Naked* and *Miſerable* People; yea, they are only as Chaff among the Corn: And therefore beware you of that Woman *Jezabel*, the *falſe Propheteſs*, of whom the Early Chriſtians were Warned, who has the *Words*, but *not the Life* of the Son of God: Her Preaching tends to Death, ſhe makes a Talk of the Sound and Fame of Wiſdom (but will not afterwards Harbour her, when ſhe Cryes in her Streets) ſhe awakens none, ſhe brings no Man to God; ſhe does not build up in the Heavenly Work, nor adminiſter the right Spiritual Bread to the Soul: for Chriſt only is the Bread which gives Life Eternal, and thoſe that will eat of this Bread, muſt firſt come to Him; let Him into their Hearts, as Lord and Maſter, to Provide and order his, to his Praiſe, and as ſuch muſt he be received, when he appears in their Souls, even as a Refiners Fire, and as a Fullers Soap, to purifie and Refine from all Unrighteouſneſs; yea, To reveal unto Men their Sins, and deſtroy the ſame with the Brightneſs of his Coming, and with the Spirit of his Mouth, in which no Deceit

Rev. 2. 20.

John 6. 32, 33, 35, 51.

Mal. 3. 2.

is

is found. He is that Light in the Brightneſs of his Coming, which you muſt love and whoſe Teſtimony you muſt keep; and he is the quickning Spirit, whoſe Breath of his Mouth revives the Soul, and deſtroys the Sin that ſlays it; for all thoſe that come to receive him in this Office, in this Way, and in this Work, ſhall alſo know, that he is the *Lamb of God, which taketh away the Sins of the World*, the Spiritual Paſſover, the Heavenly Bread, the true Vine, which bringeth forth the New Wine of the Kingdom, the Bleſſed Olive-Tree; yea, the Tree of Life and Eternal Salvation, which grows in the Midſt of the Paradice of God, whoſe Leaves are for the Healing of the Nations.

John 1. 29. 1 Cor. 5. 7. John 6. 51. 15. 1. Rom. 11. 24. Rev. 22. 2.

This is a Salutation to you all, from the Holy and fervent Love, which God has poured into my Heart and Soul; who am in a Travail to help the Nations to be gathered to Chriſt, the Light and Salvation thereof, that Zion may be the *Joy*, and *Jeruſalem* the *Praiſe* of the whole Earth. Amen, Amen.

Iſa. 60 3. *Ibid.* 62. 7.

To all those Professors of Christianity, *that are externally separated from the visible* Sects *and* Fellowships *in the* Christian World (*so called*) *where-ever* Hidden *or* Scattered, *true Knowledge, which is Life Eternal, from GOD the Father, through Jesus Christ, be Encreased.*

Friends,

THe *first Adam* is of the Earth, earthy; the *second Adam* is the Lord from Heaven, the quickning Spirit: What is born of Flesh, is *Flesh*, and cannot enter into the Kingdom of God. So far can the Spirit of *meer* Man come, and no farther: but what is born of God, does Inherit Life Eternal. All you therefore, who are *Exalted* in your Speculations, and refin'd in your Apprehensions, and Ideas of God, of Christ, of the Spirit, and of the Secrets of the Heavenly Kingdom, *examine* and *try*, by the Light of the Lord Jesus, whether you have received your Knowledge from God, or from Men: and (when taken in the *best* Part) whether it is more than the New Wine in the Old Bottles, which cannot Endure, nor stand in Judgment. Consider if it be not the bare, or meer Man, that speaks of Godly Matters, what he has heard, or Read of others Labours, rather than the Overshadowings, and O-

pera-

perations of the Holy and Eternal Spirit of Chriſt in your ſelves.

Hereby ſhall you know, whether your Knowledge is of God, is true, or not, *viz.* If you are redeemed by his righteous Judgments, working out all the Tin and Droſs that have been in you, and brought to the ſilence of all Fleſh, that has no Right to ſpeak in Man, for it knows not the Things of God.

Friends, I am preſſed by the good Spirit of God, to ask you, whether the Prince of this World is *fully* and *wholly* judged in you? Is he beaten off from his ſtrength, as well of *falſe Righteouſneſs, as of Sin?* For when he cannot prevail with the Creature to ſubmit to him, then he tempts him to take upon him to govern and guide it ſelf, that it ſhould not be taught by Chriſt, and that his own Kingdom of Darkneſs ſhould not be thereby overturned at once.

And therefore deceive not your ſelves, O my Beloved Friends! Is the Glory of the World wholly ſet aſide in you? Is it at once Judged, and under your Feet? If the Spirit of Jeſus fully Reigns in your Hearts, then are you not Conformable to any of the *Evil Fruits*, Inventions, and Faſhions of this World; but are inwardly and outwardly gathered to the Spirit of Jeſus, and the dark World is trodden under your Feet in all its Appearances; yea, then you are Valiant for the Cauſe of

God upon Earth; your *Candles* are in their Candleſticks, and not under the Bed, or Buſhel.

But, Oh! is this ſo! Take heed, for that Life is now riſen which you cannot Deceive, but it will taſte you in all your Performances, and judge Righteous Judgment. I ask a ſecond time, in the Fear and Name of the Holy God, (who is a conſuming Fire againſt all that which is Counterfeit, and not true) is the Prince of this World judged? as a *Devil*, as a *Dragon*, as a *Prince* of the *Air*, a *falſe Prophet*; Yea, as one appearing ſometimes like an *Angel of Light* too? For this Man of Sin, and of Perdition has alſo his *Viſions*, *Knowledge*, *Faith*, *Signs*, *Miracles*; Yea, *Quakings* too, yet not like thoſe that are *born of God*, and are Inſpired, and Actuated by his Holy Spirit.

But, Ah! are you come ſo far, that you feel that all Fleſh is ſilent before the Lord? For that is the Time when God ſhould ſpeak, and Men ſhould hear what He ſays. I ſay, Is Adam ſilent in you? Is the Spirit of Man ſilent in you? Is thy Soul, O Man! *paſſive*, and *quiet*, retired from all *Images*, *Ideas*, *Figures*, or ſelf *Apprehenſions*, that thou may'ſt *hear* and *diſcern* what God, through his Son, will ſpeak unto thee? He who is the Bleſſed Teacher, that taught *Adam* in Paradiſe, the good Jews under the Law by his Angels and Prophets; and does yet teach all true

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Chriſtians under the Goſpel, through His beloved Son, who is the Glorious Sun, and Light of the World, and Fulneſs of all Diſpenſations to Mankind?

I ſay once more, in the Fear of the Lord, Friends, judge, walk up to what you have attained, and reach not beyond your own Experience, neither Glory *in your own Strength, but in the Lord:* Do not *hold the Truth in Unrighteouſneſs*, like as all thoſe do, who walk not after the Spirit, nor are made ſenſible, through the Work of it; and who make not Profeſſion thereof. And therefore hear me once more, I beſeech you; Are you got beyond your own Thoughts? Have you found Eaſe and Peace through Chriſt in your own Conſciences? Do you keep the Holy Watch againſt the Enemy in all his Appearances, whether Selfiſhneſs, or Sinfulneſs? Forwardneſs, or Backwardneſs in Duty? Have you Conquered that Part, or haſty Birth, which aſcends like an Eagle, and hovers in the Air, but pitches no where that is truly Profitable to the Soul? Is the Eye of the *Vulture* blinded, that would peep and ſpy into the Path of the Righteous, which is kept cloſe from all the Birds of Prey, but open to the Dove? Ah! is that which Delights to Comprehend and know more, than that which is obtained through daily Obedience? Is that aſpiring Serpent ſeen? I ſay is that Enemy ſeen and judged? and that through Chriſt, the *great Prophet*

Job 28. 7.

of God in you, to whom all Jugdment is Committed? If ſo, you are ſafe; But if not, then ſhall your Work ſuffer great *Damage* in the Fiery Day of the Lord. And beſides, I ſay, have you received your Knowledge by the Death of the Croſs? and have you ſeen your ſelves loſt without Chriſt, and riſen with Him? then have you caſt away your Brave Clothes, and are cloathed upon with Immortality, with the fine Linnen, and Rayment of Saints, which is the Portion of all the Redeemed of the Lord through Judgment, and His bleſſed Converts through Righteouſneſs, as it was with the Holy Fathers of Old? For if you can ſay in Truth, and in Righteouſneſs, that you are redeemed with the ſame Judgments, and Converted through the ſame Righteouſneſs as they were; and that the ſame pure and Spiritual Judgment has been the beginning of your Knowledge and Experience: If not, then 'tis all wrong, and you muſt begin again: for one Stone muſt not ſtand upon another in that Building, which ſtands in the Oldneſs of the Letter, and not in the Newneſs of the Spirit: Conviction, Redemption; and from an Earthly ſenſual, a ſuperſenſual Life, are the great Buſineſs, and muſt be wrought by *Fire*, called the Baptiſm of Fire and Holy Ghoſt: Wherefore deceive not your ſelves, God will not be mocked; Come to the Fire, and try your Works. Are they wrought in God,

by

by and after Him, his Mind, and Will, or of ſelf Imitations and Imaginations that cannot Profit the Poor Soul? If after God's Mind and Will, there is an End of the *Faiths*, *Worſhips*, *Luſts*, Glory, and Cuſtoms of this World, and the Root they ſprung from, is cut down, with all its Branches, Fruits, and Leaves, that have ſhown themſelves, more or leſs, under the great Apoſtacy that has ſpread over the World, and Chriſtendom more eſpecially.

Examine, My Friends, and try this Holy Guide in your Hearts, by the Word of the Lord, which is dividing aſunder between the *Soul* and *Spirit*, and the *Joints* and *Marrow*, and is a *Diſcerner* of the Thoughts and Purpoſes of the Heart: For the *Heart is deſperately wicked, who can know it?* Yea, the Secrets and Treaſures of Unrighteouſneſs live in it. Examine therefore thy ſelf over and over, by the Light of the Lord, and let his true Judgment take place, that which comes from Him, to whom the Father has committed all Judgment, as well as all Power.

Heb. 4. 11.

Jer. 17. 9.

I have a Godly Jealouſie about many of you, whether your Knowledge does not exceed your Experience, at leaſt, your Obedience, and whether you feed not your ſelves with that Bread that Periſhes. Beware therefore of that Tree whoſe Knowledge Adam Purchaſed with *the Loſs of Paradiſe*; For that is the Way never to come into the Paradiſical State again. I

Gen. 2. 11.

feel, I must say to some of you, *Come*
Luk. 19. 5. *Down, Zacheus, come down:* You that find your selves to be of low Statures, and therefore Mistrust least the Multitude should hinder, or hide the Lord from you, whose all-seeing Eye and Presence beholds all things: and therefore resort to the High-Tree; that is, to high Notions, that you may see, or behold him as he is. I say to you, *Come down*, for Salvation is not to be found there: No! no! for it is nearer to you, it is even come to your own Houses: Yea,
Rev. 3. 20. to your Hearts, there stands Christ your Salvation at your Doors, knocking; Let him in, for he comes to take away th
Joh. 1. 29. Sins of the World, and restore poor Man
Acts 13. 47. to God again. He whom God has set to be a Light to the Gentiles, and a Leader to the People, and to be his Salvation to the Ends of the Earth: Therefore I recommend un-
Zech. 4. 10. to you, that you be not offended at the Meanness of his Appearence; for his Day is a Day of small Things, even as the smoking Flax, and the Bruised Reed.

And this therefore ariseth powerfully in my Soul, to speak unto you; that he appears not in the Form of Beauty, which is pleasing to the Flesh; and that his Way and Worship is separated from such in the greatest Measure. Flesh and Blood have no Part in his Service, and the Forwardness, Runnings and Willings of Men have no Place there: For it is neither upon this Mountain, whither one Sort runs, nor yet

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at Jeruſalem, nor in the privy Chamber, where another Sort are ſeeking; But in the Spirit of God, the true Worſhip of God is known and performed. Every *Form* is more acceptable than his: No Man's Face or Viſage being more marr'd or disfigur'd than his: All voluntary Humilities and Worſhips of Men, and every Human Tradition or Invention of Men, has a fairer Show, and a more grateful Appearance than His, of whom it is ſaid, *He has not a Place whereon to lay his Head.* This is a bitter Cup for the Creature, and there are but few who will drink it, for it is a hard Matter to bring Men thereunto, *viz.* To ſit ſtill, and with Patience wait for the Salvation of God, and deny all ſelf Activities, and Contrivings, and ſo let him Will and Work, all their Works in and for them. They know not what it is to put their *Mouths in the Duſt*, and *all Fleſh* to Lam. 3. 29. be ſilent and abaſed before the *Lord*: He alone may be exalted, and his Voice heard, that he may prepare them to do his Will in their Earth, as it is done in Heaven. Ah! how has this Myſtery of Unrighteouſneſs worked, and how does it work yet? Boaſting that the living Child belongs to her; but it is feigned, becauſe it is the Womb of Death, and cannot bring forth any living Fruit unto God. All Nations have drank too much of this Cup; but the Hour of this falſe Spirit's Judgments is now come, and it is *ſeen, reveal-*

ed and *Judged* through the Living Spirit of God, which is felt, received, and obeyed, by a poor People God has delivered out of the Mouths of the Idolatrous and superſtitious Shepherds, and falſe Prophets, who have no Viſion themſelves, but who *write*, Preach, and Pray againſt it, and perſecute thoſe that Aſſent and Profeſs it, as the Goſpel Privilege and Dignity, who are come to the Lord, and know his Law written in their Hearts, and his Fear placed in their Inward Parts, and that are taught and guided by Him. Theſe follow the Lamb, and hear his Voice, and are the Hoſt of the Lord, in this our Day, who fight through their *Holy Teſtimony* under his Banner, againſt the *Myſtical Harlot*, the *falſe Prophet*, and the *Beaſt*. And, behold, they ſhall obtain the Victory: For He that is in them, is *ſtronger* than he that is in the World, that fights againſt them.

And though this be a great Myſtery, ſo is it notwithſtanding a greater Truth; to wit, That *Moſes* the *Servant*, is externally fairer than *Chriſt*; Yea, the Prophets themſelves ſpake as ſo many delightful Singers and like thoſe that play upon pleaſant Inſtruments of Muſick: for their *Revelations*, *Viſions*, and *glorious Prophecies* of the Latter Days, and of the Times of the New Covenant, were, as one of them ſaid of the Children of that Generation, *like a pleaſant Song*. But when the *SON*, the

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Subſtance, came, it was *without Beauty*, *without Ornament*, and *without* any External *Excellency*; which is to ſay, No Formality, no Obſervations in Meats and Drinks, or Holy Days, Serriples, Altars, Veſtments, Offerings, *&c.* Inſtead of which, a ſtrait Way to Fleſh and Blood, a Croſs to ſelf Love, and a Holy Watch are Inſtituted and recommended by Example, as well as Precept; which is a bitter Cup, or Draught, for all to Drink that will go to Glory; Man muſt die to his own Will, Inclinations, Imaginations, and Fleſhly Conceits: He muſt conſtantly Wait and Watch. Now his *own* Worſhip and Righteouſneſs are as Odious to him, as his Sin and Unrighteouſneſs were before: For it is not an External Matter, nor an External Running, or Doing, that can Profit: nor is it that which pleaſeth the Buſie Brain, and the nice Phantaſie of the Creature, becauſe while all thoſe Things have been a ſtroking the Mind of the Creature, they have been a Warring againſt the Soul: But it is a ſecret Life; a ſecret Temple, a ſecret Service, and that in God's due Time; Yea, it is a ſecret Manna, a ſecret Supper, which cannot be underſtood by the vain Sects of this World. And Jeſus is the *Builder* of this Tabernacle; He is the *Author* of this Covenant and Service: He is the *High Prieſt* of this Altar. Hereunto he has gathered thoſe his Ancient People, and hereunto he gathers the Nati-

Nations in these our Days. The *Bride* says *Come*, the *Spirit* says *Come*, and *He* says, *Come*, and Blessed are those that *Come* and see how good he is to those that Love and Fear Him: For all Crowns must be laid down at his Feet, to him that is Meek and Humble, and rides upon an *Ass*, and upon the Fole of an *Ass*, the most contemptible of all Beasts: Since God has concluded that He should be glorified, and that *Hosanna* and *Glory* belongs to him for ever. He shall humble the Proud, and exalt the Humble; Yea, he shall lay the Mountains low, and exalt the Valleys; to wit, the Poor in Spirit, to whom the Kingdom of God belongs.

And therefore do not think your selves Rich, like the Pharisees, for you must know this, that *a Camel shall more easily pass through the Eye of a Needle, than a Rich Man shall enter into the Kingdom of God.* But come to the Seed of God, sown in all your Hearts, for therein *must all the Nations of the Earth be blessed*, for whose Sake forsake all visible Things, bow down before it, cleave to it with your whole Hearts, and learn thereof; for it is Incorruptible, that you may thereby be instructed, and born again, that you may be as *little Children*, who do not argue with their Father, but love, believe, and follow Him in all Obedience and Faithfulness, and to such belongs the Kingdom of God. To these God reveals his Secrets; wherefore the

1 Pet. 1. 23.

Lord

Lord Jesus Christ has said, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things:* What sort of Things? The hidden Things of the Kingdom of Heaven; *From the Wise and Prudent, and that thou hast revealed them unto Babes; Even so, Father, for so it seemeth Good in thy Sight: For out of the Mouths of Babes and Sucklings hast thou Ordained Strength,* or *God will perfect his Praise:* Whereas *in his Presence no Flesh shall Boast.* Mat. 11. 25, 26. Psal. 8. 2.

My Friends, Disquiet not your selves to comprehend Divine Things, for they that do so, are of the Flesh: But wait in the Stilness upon the God of all the Families of the Earth, and then shall you have a true Feeling of him, and of that which Feeds the Soul, and gives the Saving Knowledge, *viz.* That Knowledge which is Everlasting, this Knowledge remains, and stands fast: likewise Peace, and everlasting Assurance goes along with it.

For this I testifie unto you, from the Lord, that the Fowls of the Air, and the Imaginations of Flesh and Blood, are the greatest Enemies of your Souls, and of your Progress in the Way of the Lord. The first hath often stolen away the Seed, as soon as it was sown, instead of which it ought to take Root, and spring up. And hereby the Visitations of the Lord are of no Effect, and your Souls, remain weak and feeble, and the other hath suppressed the Seed, after it hath sprung

ſprung up. O the fine Imaginations of the Wiſdom of this World! the Fear of Man, and Earthly Prudence, this comes not from the Heavenly ſaving and living Knowledge; neither can it ever beſtow it upon you: But True Knowledge makes Couragious and Diligent before the Lord; and thoſe that are ſo, are Noble in their Teſtimony, Patient under Afflictions, Stedfaſt and Chearful under Perſecutions. This is the Work of the Lord, this is the Way of the Only true God, whoſe Name be Glorified to all Eternity.

Ye then, that have a true Sight of a better Hope, and of a more laſting Habitation who in the ſingleneſs of your Hearts, thirſt after the true and living Feeling and Knowledge of God; Which, like a poor Dove without Conſort, and as a ſolitary Pelican in the Wilderneſs, who truly ſeek after the Beloved of your Souls, but have not yet found him: Be ſtill, O ye tender People! and know that He is God. Who? He that ſearcheth the Heart, that trieth the Reins, that ſetteth the Thoughts of Men in Order before their Eyes, and in this Stilneſs ſhall ye hear him, who *will teach* you where to find that which you ſeek for; Yea, it is Him, for he alone can do it, who manifeſteth himſelf to you. *Mary* ſought Jeſus, and thought it was the *Gardener* when ſhe ſaw him; She asked Jeſus for Jeſus; But when he ſaid, *Mary*, ſhe anſwered Maſter, and through that

Word

Word her beloved Maſter Jeſus revealed himſelf, and demonſtrated that he knew her, and that gave her to know him; for alas! he whom ye ſeek is near you; Yea, in the midſt of you: It is he that knows you, and calls to you, and tells you what ever you have done, whether it be Juſt, or Unjuſt: and it is he that pronounceth Judgment againſt thoſe that walk after the Fleſh, but ſpeaketh Peace and Joy to thoſe that walk after the Spirit. And therefore do not ſlight his Appearance, but live humbly, and then you ſhall ſee him whom ye wait for ſwiftly come, and make himſelf known to you.

My Beloved, ſeek not the preſent Eaſe or Pleaſures of the Fleſh, and fear not Man but God. Hear me, O my Friends, for the Lord God hath ſent me unto you in this Epiſtle, take heed that ye outrun not your ſelves in inward Viſions, and openings of the Heart, and that you feed not your ſelves with the Knowledge of the ſame: for this is not that Knowledge which is Eternal Life: although many, and more eſpecially in *Germany*, have loſt themſelves thereby: for when they have received inward Manifeſtations from God, they were not humble and low, but were exalted in their own Minds above the daily Croſs; which Croſs is Death to that which Prides it ſelf, with theſe Viſions, or Manifeſtations, and have been elevated

above

above the Simplicity of Obedience in a bare Profeſſion of the ſame.

O the Subtilty of that cunning Enemy of Souls! This, this hath put a ſtop to the Work of the Lord; for they have not known the Travail, the Death, and the firſt Reſurrection, but without Experience lived ſlightly in the delightful Repreſentations, and Manifeſtations of the ſame; hereby are come forth whole Generations, of exalted Spiritual and high ſtrain'd Notioniſts, who deſpiſing the groſs Impiety, and dark ſuperſtious Contrivances of Sects, are in the mean while entertained by the Enemy (who is provided with all Manner of ſuitable Baits) with thoſe Likeneſſes and Repreſentations of Truth; they dream of Meat, and the Feaſt of Tabernacles; But when the Day of the Lord is at Hand, which is to awaken them to riſe to Judgment; behold, then they are empty and hungry.

And therefore take great heed to follow the Lord and worſhip Him, Adore Him, and not the Image thou thy ſelf haſt made. Don't make Calves out of Jewels, which thou haſt brought out of *Egypt*. Don't bow down thy ſelf before thy Old Experiences, but behold the Arm that has helped thee, and that God who has often delievered thee. Bleſſed are thoſe who are kept by him in the daily Senſe of his Preſervation, for their Hearts will not run after other Gods. Remember that the

Manna

Manna deſcended from Heaven daily, that it daily muſt be gathered and eaten; and that the Manna that was gathered Yeſterday, cannot ſerve to Day for Food. Now as it is in the Natural, even ſo is it in the Spiritual. And therefore the Lord Jeſus has taught his Diſciples to Pray for their daily Bread; for he is daily with his People, and he goes before them: Therefore let no Body look backwards, and adore what they have known; but look forward, on Jeſus, the Author of the true Faith, who is Mighty to finiſh what he has begun; becauſe he has not only brought, and delivered his People out of *Egypt*; but he is likewiſe their Spiritual *Moſes*, who has led them through the Wilderneſs; he goes before his Sheep, and gives them everlaſting Life; namely, to thoſe who hear and follow him; but when Men are negligent in hearing Chriſt, then they work for themſelves upon their old Experiences, and *hew to themſelves Ciſterns that can hold no Water*. Here Death prevails, and here Death talks of the Fame of Wiſdom; and with this Knowledge they feed themſelves, and not on the Tree of Life.

Take ye heed, my Friends, for great is the Myſtery of Unrighteouſneſs, but the Light of Jeſus Chriſt diſcovers the ſame; and therefore remain in this, and from it expect your daily Bread, daily Knowledge, daily Wiſdom, and daily Strength; take no Thought for the Morrow, for Sufficient

cient unto to the Day is the Evil thereof. And thus lives the Seed of Faith, the true Spiritual Generation of the believing Abraham, that daily eat of the hidden Manna, which deſcends every Day from above, and that is hidden from the World, and its Wiſdom.

Wo unto them from God, who make, and Adore Images, as well of Things in Heaven, as upon Earth, wherefore examine, and try your ſelves by the Light of the Lord Jeſus Chriſt, who alone gives the true Underſtanding, what your Knowledge is, for the Knowledge that is Everlaſting Life, is a lively Senſe, Enjoyment, and Poſſeſſion of Things, which we ſee inwardly; and into this Man of himſelf can by no means come by all his Strivings: but this is only obtained by Judgments, deep Humiliation, Patience, daily Watching, and by bearing the Croſs of the Lord Jeſus Chriſt, and that not only againſt Satan, but alſo againſt our own ſelfiſhneſs.

And I Teſtifie, that he who attains his Knowledge another Way, is a Thief and a Robber; for Chriſt is the Door, and through him all muſt enter; nay, through him Only we can come to God; namely, by faithfully receiving him into the Heart, and embracing Him; firſt, as a Light diſcovering corrupt Nature, with all its evil Fruits; then as a Judge, condemning the ſame to the Death of the Croſs; that ſuch may come to die with him

Him to the Spirit of the World, and to the bad and vain Fruits of it; as alſo to the Spiritual Powers in high Places, and finally to know Him as the Reſurrection and Life, and as one, who raiſeth the Soul, by the ſame Power whereby God the Father has raiſed Him from the Dead.

And here is the pure and living Knowledge obtained, this is to know, and to put on Chriſt, and through Him to come to God, and to enter through the ſtrait Gate; the ſtrait Gate, that is too narrow for Fleſh and Blood, and all that is not born of the Eternal Spirit is Fleſh, and ſhall wither away as Graſs before the glorious Sun of Righteouſneſs, which is now ariſen, for his Work alone can undergo the Judgment, and endure the Trial; namely that which is born of him, which is not by the Will of Man in his own time, nor by his Running and Willing; but by the Will of God, and by the Holy overſhadowing of his pure Spirit. And this know, that God doth not overſhadow the Adulterous, but the Chaſt Virgin Mind. Who has Ears, let him hear, this alone it is, which can conceive, and produce that Knowledge which is Everlaſting Life; and all other Knowledge at the Higheſt, is not higher than the Golden Head of that Image, which by that ſmall Stone cut out of the Mountain, without Hands, ſhall be broken into Pieces, that is without

out all the Arts, Sciences, Labour, Induſtry, Wiſdom, Will, or Mind of Men.

Nay, it muſt be broken, becauſe it has no Feet, on which it can ſtand, nor *Foundation* that can endure the Proof; and therefore enquire into the Foundation you build upon, which I beg for God's Sake. Is it upon the Chief Corner Stone? upon the Stone which is Elect and Precious? Is it upon Chriſt the true Rock? Againſt whom, nor againſt any one who truly depends upon it, ſhall the Gates of Hell prevail? See then if the Gates of Hell, in ſeveral Things, do not prevail over you, as well as over the great Body of falſe Chriſtians? Have you not about you the Mark of the Nature of the World? Do you not bow before any of its Cuſtoms? Make a ſearch with the Candle of the Lord Jeſus, that he has Lighted within you; whereby you ſhall ſee all the Fruits you produce; namely, the Nature of them, and to what they tend; to wit, if they are of the Nature, and tend to the Luſt of this World, or of the Nature of God, and to his Will, for all true Chriſtians ought to conform themſelves unto His Will, in all Things, that whatſoever they do, may tend to the Praiſe, and Glory of the Lord, their bleſſed King and Lawgiver.

And therefore live ye low and humble, to that which has viſited you; be like Worm *Jacob*, let the Lord awake you, but

but dwell you in the Tents: Don't build *Babels*, for they muſt be broken; remember that humble and little *David* obtained the Kingdom, whoſe Truſt was only in the Name of the Lord, and his Delight was in meditating in the pure Law of his God.

This is the Viſit of my Life and Love to you, O ye ſcatter'd and hidden ones, lift up your Heads, and behold your Shepherd, and your Saviour; turn ye to him, follow him, and live with him; Let him lead you to the Place where he feeds, and where he makes his Flock to reſt at Noon, for by his Eternal Light and Spirit has he gathered (from off the barren Mountains, and from the Idolatrous Shepherds) a Flock, which he hath led to the Fold of Reſt, through many and great Tribulations; and he who remains firm and immovable is the true Reſt, *viz.* Jeſus Chriſt, and there is no other. Therefore it is ſaid that the true *Church* coming up from the Wilderneſs, Leans upon the Breaſt of Jeſus Chriſt, her Beloved, her Lord, and her Huſband, who is her Strength and Stay; and all thoſe who Lean upon another, will fall in the Wilderneſs, and never come to the Reſt of the Lord.

Therefore lean ye upon no other, but *adhere* unto him; wait, watch, and walk in his Holy Light, which he has ſent to *Lead* you out of Darkneſs, and therewith you

you will be inabled to know him, from whom it comes, and whom you ſeek, for the Nations, who are to be ſaved, muſt walk in the Light of the Lord: and the Time comes, and now is, that we ſhall have no need of the Sun, nor Moon, nor Stars, but the Lamb of God, that was ſlain, and now lives ſhall be the Light and Life of all true Chriſtians here and hereafter.

Theſe Things were laid upon me by the Lord Jeſus Chriſt, who is the Faithful and true Witneſs, to write to you, and to bear Witneſs of his Kingdom, and Appearance, that ye might ſeek, ſo that ye alſo may find; and that ye ſhould be ready to enter in with him to the Everlaſting Supper, and to the Reſt which he has prepared for thoſe, who love Him, and follow him in the Way of Regeneration, not loving their Lives unto Death, for his glorious Name and Teſtimony's Sake, to whom my Soul does humbly render Honour and Praiſe; and in Communion with his whole Redeemed Family upon Earth, I aſcribe all Honour, Power and Dominion now henceforth and for ever more, *Amen.*

W. Penn.

TO THE

Children of LIGHT

In this GENERATION,

Called of God to be Partakers of Eternal Life in JESUS CHRIST, *the Lamb of GOD, and Light of the World.*

My Endeared Friends and Brethren,

MANY Days and Weeks, yea, ſome Months hath my Heart been heavy, and my Soul unuſually ſad for the ſake of this Nation, the Land of our Nativity! for I have not only long beheld with a grieved Eye, the many *Abominations* and groſs *Impieties* that reign therein, the *Luſts*, *Pleaſures*, *Wantonneſs*, *Drunkenneſs*, *Whoredoms*, *Oaths*, *Blaſphemies*, *Envy*, *Treachery* and *Perſecution of the Juſt*; but for ſome time I have had a deep Senſe, that the *Overflowing Scourge* of God's *Wrath* and *Indignation* was juſt ready to break out upon the People, *Confuſion*, *Amazement* and *Miſery!* The Weight of which hath cauſed me to cry within my ſelf, *Who ſhall ſave us! Who ſhall deliver us! Are there none to ſtay the Stroke? to blunt the Edge? to ſtop the Fury, and interceed for the People, and mediate for this*

poor Land, that the Lord may not utterly depart, and take his Glory and his Name from it, and make it a Deſolation for the Wild Beaſts of the Field, and Fowls of the Air; a Land of Judgment and not of Promiſe; of Curſes, and not of Bleſſings?

My *Friends*, whilſt the Senſe of this Diſtreſs, that is coming as a dreadful Viſitation from the Hand of the diſpleaſed God, upon this ungodly Land, to *ſtain its Glory*, *bring down its Pride* and *Puniſh its Forgetfulneſs of the Lord, and his many Deliverances*, lay ſo heavy upon my Spirit, the Lord preſented before me all the truly Conſciencious and well-inclined People in theſe Nations; and more eſpecially You, his *deſpiſed* but *Choſen Generation*, for whoſe ſake he would yet have Mercy. And, in the midſt of his *Judgments*, *This* I received for you from the Lord, as his Holy *Will* and *Counſel*; and it often ſprung in my Heart, with a very freſh and ſtrong Life,

TO THY TENTS, O *ISRAEL!*
TO THY TENTS, O *ISRAEL!*

God is thy TENT: *To thy GOD, O Iſrael!*

Prepare, O *Friends*, to *ſtand in this Day before the Lord* (that is, in the firſt place;) for ye ſhall alſo have your Exerciſe: Yea, Great is that Work which we have to do for the Lord, by his *powerful* but very *peaceable* Spirit; for God will by all theſe Hurries, Confuſions and Vexations that are at the Door, drive People from their falſe Gods, and bring them home to HIMSELF. He will throw down *Wickedneſs*, and eſtabliſh Righteouſneſs; he will waſte Sin, but Truth ſhall grow. He will de-

debaſe the Mountain of *Empty Profeſſion*, but the Mountain of his Holineſs ſhall be exalted. He hath determined to raiſe up, and renown the *Seed* of *Light*, *Life* and *Truth* in the Hearts of People; Holy *Patience*, *Meekneſs*, *Wiſdom*, *Love*, *Faith*, *Purity* and *Perſeverance* (ſo much wanting in the World) ſhall be ſeen to dwell in it, and only to come from it. And my Witneſs is, that ye are the People, through whom this *Heavenly Seed of Righteouſneſs* muſt clearly and ſtedfaſtly ſo ſhine unto others, in theſe *Uneven* and *Rough Times* that are come and coming, as *that your Heavenly Father may be glorified by you.*

Wherefore, in the Name of the Lord, be ye all *diſencumbred of the World*, and *diſcharged* of the Cares of it; fly as for your Lives from the Snares therein, and get you into your Watch-Tower, the NAME of the Lord! which is not a *dead Name*, or a meer *literal Name*; but a *living*, *ſpiritual* and very *powerful Name*; a *ſtrong Tower* indeed, yea, an *invincible Fortreſs*, where dwell ye with God, and in him who ſpeaketh Peace to his Children, and ordains Quietneſs for them that truſt in him. He will make you to lie down ſafely, even then when Darkneſs and Confuſion ſhall be thick about you; yea, ye ſhall live in the Fire, that will *conſume the Stubble* of the *World*, and your Garments ſhall not be ſo much as ſinged; *for the Son of God, whom the Flames, as well as Winds and Seas, obey, will be in the midſt of you.*

Next, Friends, this know, We are the People, above all others, that muſt ſtand in the Gap, and pray for the putting away of the Wrath, ſo as that this Land be not made an utter Deſolation; and God expects it at our Hands. Prepare ye therefore to meet and ſanctifie the Lord in his Coming and Judgments! Why ſtand any of you gazing? Let none gaze or look out, I beſeech you, that is the Enemy's Work to weaken you within; but be ye retired, be ye centered in the Eternal One, and meditate upon the Lord, and his living pure Law, that ye may be wiſe in Heart, and travel in Spirit for this poor Land, and that for Enemies as well as Friends. The Lord is ready to hear you for this People, when ye are ready to intercede: And I teſtifie, *Abraham* is amongſt you, *God's Friend* and his *juſt Lot* too; yea, *Jacob* that prevailed; and one that is greater than all, *JESUS, the Lamb of God, whoſe Blood ſpeaketh better things than that of Abel*, in whom is the *Mediation* and *Atonement*. Be therefore encouraged to wait upon the Lord, and to bow before him, and humbly to meditate in the Life of JESUS with him: I know he will put it into your Hearts ſo to do, if ye wait upon him; for he will not caſt off this Land, as he did *Sodom*; he hath a Right Seed, a Noble People in it, that he hath and yet will gather: many Sheep there be not yet of our Fold, whom he will bring in, and the foul Weather and the Storms, will but help to drive them home to JESUS, the living and true

true Witneſs and Light within, that he whom God hath ordained to Reign, may be great in them.

And laſtly, my dear Friends and Brethren, by how much this Day draws nigh, by ſo much the more do ye ſtand looſe in your Affections to the World, but faſt in the Faith. And aſſemble your ſelves together, and let God ariſe in you, and his Power and Spirit of Life among you, that ye may not only *wreſtle*, but in the End *prevail*, that it may be ſeen that *Salvation is of the Jews*, the *Jews inward*, in Spirit and in Truth: And truly the Time haſtens, that Ten ſhall take hold of the Skirt of ſuch a *Jew*, and they ſhall be ſaved. But Wo to the *Hypocrite* in that Day, the *Formaliſt*, the *Jew outward*, the *Circumciſion in the Fleſh* and fleſhly *Chriſtian*, that cannot *reſiſt the Temptations of this World*, the *Temporizer*, one that *Runs with the Tide*, he will be divided: For there will be more Tides, more Intereſts on Foot at once, than One; wherefore *Perplexity* will take hold on him, his *Policy* will be confounded; he will not know what to do to be ſafe, nor what to join with; this *Double-minded-Man* will be unſtable in his Counſels and in his Actions, his *Sandy Foundation* will be ſhaken. Therefore, as I ſaid, *Wo to the Hypocrite*, and to the *Covetous Man* too, for his God will fail him; the *Thief*, the *Moth* and *Ruſt* will invade his Bags and ſurprize his Treaſure: his Anguiſh will be great in this Day; but my dear Brethren, as the *Power* and *Spirit* of our Lord God will preſerve

and eſtabliſh us, if we ſincerely and entirely confide therein, and that above our *Solicitation*, or need of *Carnal Conſultations* or *Contrivances*, which we have therefore laid aſide; ſo ſhall it vindicate us in due Time in the Eyes of all Nations, and preſent us a People owned, beloved and protected of God, in whom we have firmly believed. Nor is this *Preſumption*, as ſome may think, who being not ſo well acquainted with that *entire Reſignation* and *ſupreme Faith*, (of which *Jeſus* is the Author, that removes *Mountains into the Sea*) conclude from meer Natural and Human Conſiderations againſt us; yet we know him in whom we have believed; and the ſame that hath *Cured* us of our *Diſeaſes*, the ſame ſaid unto us, *Ariſe and walk in this Way of Faith*; *truſt in me, and not in another.* And truly, this is much of that Wonder, which Men ſhall have in their Minds and Mouths about us in thoſe *Latter Days*, *In Troubles not to be dejected, and in Jeopardies not to be concerned* to make to our ſelves *Defences*; as the Lillies. that neither toil nor ſpin, yet feed and grow, ſo we may both be preſerved and become Victorious, without worldly Force or Projections; for we muſt ſhew our ſelves to be that little City and Hill of God, that hath only his Salvation for our *Walls* and *Bulwarks*; by whom he will renown his Arm, and magnifie his Power above the *Arts* and *Contrivances of Men.* Our *Weapons* and our *Armour* is *ſpiritual*; it hath prevailed, and it will prevail, if we keep in the *Faith*, which was *firſt delivered to us*: a bleſſed Shield, by which the *Juſt live.*

And

And therefore, my dear Friends, let us be careful not to *mingle with the Crowd*, leſt their *Spirit enter us*, inſtead of our *Spirit entering them*, and we thereby come to fall into the ſame Temptations they are liable to, of *Fear*, and *flying to the Hills and Mountains* to protect them, confiding in the *Arm of Fleſh* to deliver them; no, no! they muſt come to us, we muſt not go to them. Yet can we not be unſenſible of their *Infirmities*, as well as we ſhall not be free from ſome of their *Sufferings*; we muſt make their Caſe as our own, and travel alike in Spirit for them as for our ſelves. Let us ſtand in the Counſel of our God, and he will make *us Preachers* forth to them of the Works of his *Divine Power*, and the *Virtue* of that *Faith* which comes from Heaven; yea, he will make us as Saviours to the People, that they may come to know the *Holy Law* and *Word of the Lord* (their Creator) in their Hearts, and have their Minds and Souls turned to him, and ſtay'd upon him, that Iniquity may no more abound, nor Ungodlineſs find a Place: but that in *Truth*, *Righteouſneſs* and *Peace* they may be eſtabliſh'd, and the Land keep its *SABBATH* to the Lord for ever! Then ſhall God lift up *the Light of his Countenance* upon us, and water us from Heaven, and bleſs us with all Temporal and Spiritual Bleſſings; and we ſhall be yet called, *THE ISLAND SAVED BY THE LORD!* Amen, Amen!

This was upon my Soul from God to you; I could not Viſit you all with a diſtinct Meſſage upon many Accounts: beſides, the Time is ſhort, and the Confuſion appears to me to be at hand: Therefore have I ſent it by way of Epiſtle, with the Brotherly Salutation of unfeigned and unalterable Love to you all, in your reſpective *Meetings* and *Families*. And the Lord God of our *Viſitation* and *Redemption* ſtir you up to theſe things, and keep us all in his Holy *Fear*, *Wiſdom*, *Love* and *Patience* through all thoſe Travels and Exerciſes to the End of our Days; that having finiſh'd our Teſtimonies, our Heads may go down to our Graves in Peace, and our Souls be received into the Reſt which is reſerved for the Righteous with God, and with his bleſſed Lamb for ever! I am

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Your Brother and Companion thrô the many Tribulations of our Day and Teſtimony.

Worminghurſt *in* Suſſex, *the* 4*th of the* 9*th Mo.* 1678. } William Penn.

I deſire that this *EPISTLE* may be read in the Fear of the Lord in your ſeveral Meetings.